

**THE HISTORY
OF
THE BETHEL
BAPTIST CHURCH
1887 - 1962**

By Mrs. Walter W. Taylor

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DEDICATION



WALTER W. TAYLOR



MRS. WALTER W. TAYLOR

This history is given to the Bethel Baptist Church in loving memory of Walter W. Taylor, who passed away, April 24, 1941, and his children (Mary Nelson and Walter Wayne) — by his wife, Pearlie E. Taylor, and son, James Irvin Taylor, and family—

Dedicated to:

BEVERLY BONNER TAYLOR

JAMES IRVIN TAYLOR, III

GRAYDON WALTER TAYLOR

MICHAEL ANDREW TAYLOR

MRS. WALTER W. TAYLOR *Writer*

MRS. W. R. BULLOCK *Compiler*

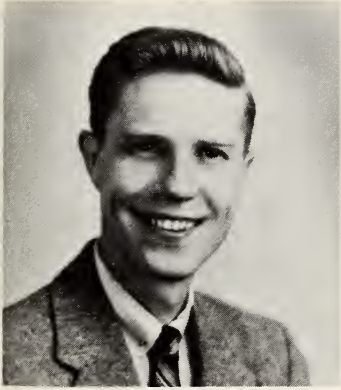
MRS. M. F. EILAND *Editor*

REV M. F. EILAND *Pastor*

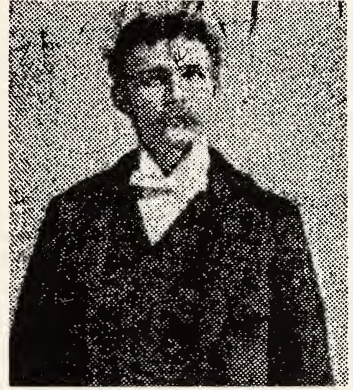
TABLE OF CONTENTS

| | |
|---|-----------|
| Dedication | i |
| Preface | iii |
| Why I Am A Baptist | iv |
| Religious Background | 1 |
| Organization | 2 |
| Church Covenant | 3 |
| Articles Of Faith | 3 |
| Church I—1887-1900 | 7 |
| House of Worship erected and dedicated | 7 |
| Church destroyed | 9 |
| Church rebuilt and dedicated | 9 |
| Church II—1900-1910 | 11 |
| First Mission Society | 11 |
| Roanoke Association formed | 12 |
| Church III—1910-1920 | 13 |
| Lot purchased for new Church | 14 |
| Church III—1920-1930 | 14 |
| Church erected | 16 |
| Memorial Gifts | 18 |
| Parsonage erected | 19 |
| Church III—1930-1940 | 20 |
| Church fire | 20 |
| Church dedicated | 20 |
| Church III—1940-1950 | 22 |
| Ordination Service | 23 |
| Church III—1950-1962 | 25 |
| Parsonage purchased | 29 |
| Old Parsonage converted into Educational Unit | 29 |
| Anniversary Services | 26 and 30 |
| Resolutions | 30 |
| Church Organizations | 32 |
| Education Background | 40 |
| “Lest We Forget” | 42 |
| In Memoriam—Deaths recorded 1887-1962 | 42 |
| Church Weddings | 44 |
| Pastors 1887-1962 | 46 |
| Dates To Remember | 47 |
| Tables | 48 and 49 |
| Inspiration | 50 |

PASTORS



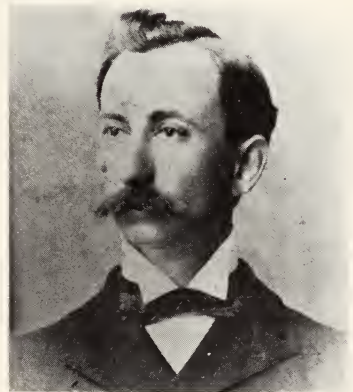
REV. MILLARD F. EILAND



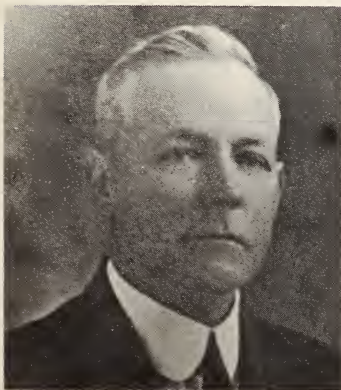
REV. W. A. AYERS
1897-1900



REV. J. W. ROSE
1900-1902



J. E. HOCUTT
1903-1905



REV. W. O. BIGGS
1917-1920



REV. J. P. HARRIS
1920-1924

PASTORS



REV. AND MRS. F. A. BURNS
1924-1927



REV. L. N. NEWMAN
1933-1936



REV. MILLARD JOHNSON
1937-1943



REV. L. D. HOLT
1943-1948



REV. W. MURPHEY CASSELL
1949-1952

PREFACE

The writing of this history was attempted through the inspiration of a former pastor, Rev. Carl E. Bjork. Without his encouragement, we would never have undertaken such a large task. It was undertaken in a spirit of humility and fear, intermingled with our faith in God and confidence in our people.

We felt like praying the prayer of the old bookkeeper who put at the top of his ledger, "Lord, make this ledger and me honest". It was impossible to get all the data accurately. There are gaps from months to years in the early records. Some records are undated. If there are errors, omission of names, or events, we invite you to search the records and you will then understand the impossibility of absolute accuracy. It has been said that errors and contradictions are found in all history and even engraved upon stones. The errors and omissions of names in this history are not intentional.

We are grateful to Mrs. W. R. Bullock, who has worked untiringly in securing photographs of the former pastors and charter members and in collecting the church records and other data. We are grateful to the relatives and friends who supplied the pictures and regret that we could not get pictures of all pastors and leaders.

We are grateful to Rev. and Mrs. J. P. Harris for assisting in getting the statistical tables and other information from the Wake Forest College Library. We thank Mr. J. E. Carson, who contributed much information concerning the early history of Bethel Churches and Schools.

Much information was secured from the Church Records, History of the Tar River Association, the Minutes of the Roanoke Association and the South Roanoke Association. Used were old bulletins and clippings, and letters from former pastors or their relatives.

Woven into this history is a prayer that all who read it will read it with prayerful understanding.

I am deeply grateful to all who have had a part in making this History possible. To those who did the typing: Mrs. Ernest McLawhon, first copy; Mrs. S. D. Dewar, first complete copy (1887-1953); Mrs. J. I. Taylor, Jr., supplement; and Miss Alice Coburn; and Mrs. M. F. Eiland, who did the complete copy and readied the book to be published. To Mrs. A. V. Coburn, for assisting with pictures and to all who have assisted in any way the writer gives her heartfelt thanks.

To Rev. and Mrs. M. F. Eiland we are indeed very grateful for their interest in the History and their effort in getting it published—both physically and in fact. Had it not been for their effort and interest, I fear it would have been a lost cause.

—Mrs. W. W. Taylor
December, 1962

WHY I AM A BAPTIST

I love the beautiful symbolism of the ordinances of the Baptist churches. I love a Baptism that does not have to be argued, defended or explained, but is in itself such a living picture of burial and resurrection that even the blind eye must close itself if it would not see. And I love the creed that is written nowhere save in the New Testament, which allows growth, and the changes which must come with increase of light and stature without periodical revision.

Then I love the simplicity of the Baptist organization. If there was not a Baptist church in the world, there would nevertheless be millions of Baptists in every generation. I love the democratic churches. And I love the Baptist recognition of the right of "private judgment," the liberty of personal opinion. I love the free responsibility of the human soul, standing on a level platform face to face with God, with no shadow of pope, bishop, or priest or man-made creed falling between himself and his Master.

That's why I am a Baptist.

—Robert J. Burdette

RELIGIOUS BACKGROUND

In the early days of Bethel's history, there was no Baptist Church, but in 1886 a movement was started to establish the Baptist faith and doctrine, which culminated in the organization of a Baptist Church in Bethel in March, 1887. To understand the origin and development of this church, we must think back to the fourteen loyal souls, charter members, who must have had some of the rock-like qualities of the faith expressed by Peter, when Christ said, "Upon this rock I will build my church and the gates of hell shall not prevail against it."

To get a fuller understanding of a plant, we must dig deeply into the soil and trace its roots to the parent stock. To fully understand the Bethel Baptist Church, we must delve deeply into its religious and educational background. As we study the religious background, we find that the seed of the gospel was first planted in the Flat Swamp section of Martin County and in the Conetoe section of Edgecombe County.

We find in Mr. J. A. Staton's article "Methodism in Bethel (taken from *The Bethel Post*) that Flat Swamp was first a branch of Toisnot Primitive Baptist Church, becoming a constituted church in the year 1776. We know that later the Little Creek Primitive Baptist Church in Edgecombe County, the Great Swamp Primitive Baptist Church in Pitt County and the Cross Roads Primitive Baptist Church in Edgecombe County were constituted.

Many of our parents, grandparents and relatives were members or believers in these churches, giving to this community a Christian environment and heritage of great value. From Mr. Staton's article mentioned above we read, as quoted from Hassell's History of the Church of God, "About 1776, the Spirit of God began to breathe upon some of the dry bones in the valley of Flat Swamp and the Conetoe Settlement and several persons were seriously impressed with their lost condition and a desire for salvation.' Elder Thomas of Toisnot was asked to visit them. Several persons were received for baptism and in the year 1776 Flat Swamp Church was constituted. In 1814, the Methodist Episcopal Church was founded in Bethel. Being surrounded by churches deeply rooted in the Christian faith and being affected by the Christian influences issuing from them, the Bethel Baptist Church came into being.

From the minutes of the Tar River Association in 1886, "In accounts of Noah Biggs, Treasurer of the Tar River Association in 1886, cash was paid to Rev. J. A. Leslie, of Tarboro, North Carolina, for services at Bethel, Pitt County, \$150." Rev. Leslie seems to have done evangelistic work in Bethel prior to the organization of the church in March, 1887, and was a promoter of its organization. The \$150 must have been applied to expenses incurred in erecting the church house in 1887. Mr. Noah Biggs, of Scotland Neck, was chairman of the Executive Board of Associational Missions and a benefactor of this church.

Mrs. M. F. Grimes, a charter member of the new church, was baptized in 1886. She was probably converted in the Leslie campaign.

ORGANIZATION

Church Organization

Bethel, Pitt County, North Carolina

Tuesday Night, March 18, 1887

A Presbytery consisting of Elders J. D. Hufham, G. J. Dowell and J. A. Leslie met in James Store to organize a Missionary Baptist Church with the following named members to wit:

| | |
|-----------------------|---------------------|
| Jas. D. Highsmith | Chas. T. Peal |
| Jesse W. Thomas | Elina Gardner |
| William James, Jr. | Kennie M. Highsmith |
| David H. James | Martha F. Grimes |
| William A. Whitehurst | Catherine Edmondson |
| Robt. A. Peal | Eliza E. Johnson |
| Adrian Wilson | Alice Langley |

1. The Articles of Faith was read and unanimously adopted to be spread upon the Church minutes.

2. The Church Covenant was read and approved and ordered to be recorded in the Church minutes.

3. The body was declared to be duly organized and ready for business.

4. Jesse W. Carson applied for membership in the Church and was received as a candidate for baptism.

5. Brethren D. H. James, W. H. James, Jr., J. W. Carson and M. C. S. Cherry were elected as Trustees of the Church.

6. Brother D. H. James was elected as Church Clerk.

7. Rev. J. A. Leslie gave the Charge to the Church.

8. The following Brethren were present: Noah Biggs, of Scotland Neck, N. C., R. B. Salisbury, Hamilton, N. C., C. J. Austin, Tarboro, N. C., and John Duckett, J. H. Tucker, of Greenville, N. C., and they together with the Elders present extended the right hand of fellowship to the members of the new Church.

The Service was opened and closed appropriately with song and prayer. Benediction was pronounced by Rev. J. D. Hufham.

J. H. Tucker

Clerk of the Presbytery

THE CHURCH COVENANT

Having been as one trust brought by divine grace to embrace the Lord Jesus Christ and to give ourselves wholly to Him, we do now solemnly and prayerfully covenant with each other to walk together in Him with brotherly love to His glory as our common Lord. We do therefore in His strength engage:

(1) to exercise a Christian care and watchfulness over each other, and faithfully to warn, exhort and admonish each other as occasion may require, not to forsake the assembling of ourselves together but (2) to uphold the public worship of God and the ordinances of His house, (3) not to omit closet and family religion at home or to neglect the great duty of religiously training our children and those under our care, so as to fit them for the service of Christ and the enjoyment of Heaven; (4) to seek divine aid which will enable us to deny ungodliness and every unholy lust, and to walk circumspectly in the world that we may win the souls of men; (5) cheerfully to contribute of our property according as God has prospered us, for the maintenance of a faithful ministry among us for the support of the same and for the spread of the gospel over the earth; (6) to strive in all conditions even till death to live to the glory of Him who hath called us out of darkness into His marvelous light, and may the God of Peace who brought again from the dead our Lord Jesus, that Great Shepherd, through the blood of the everlasting covenant make us perfect in every good work to do His will, working in that which is well pleasing in His sight, through Jesus Christ to whom be glory forever and ever. Amen.

Articles of Faith

1. We believe that the Holy Bible was written by men divinely inspired, that it is a perfect treasure of heavenly instruction, that it has God for its author, Salvation for its end, and truth without any admixture of error for its matter, that it reveals the principles by which God will judge us, and, therefore, is and will remain to the end of the world the true center of Christian union and the supreme standard by which all human conduct, creeds and opinions should be tried.

2. We believe the scriptures teach that there is one and only one living and true God, an infinite, intelligent Spirit whose name is Jehovah, the Maker and Supreme Ruler of Heaven and Earth, inexpressibly glorious in holiness and worthy of all possible honor, confidence and love, that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

3. The fall of man—We believe the scriptures teach that man was created in holiness under the law of his Maker, but by voluntary transgression, fell from that holy and happy state in consequence of which

all mankind are now sinners not by constraint but by choice, being by nature utterly void of that holiness by the law of God positively inclined to evil and therefore under just condemnation to eternal ruin without defense or excuse.

4. The way of salvation—We believe the scriptures teach that the salvation of sinners is wholly of grace through the mediatorial office of the Son of God, who by the appointment of the Father freely took upon Him a nature yet without sin, honored the divine law by His personal obedience and by His death made a full atonement for our sins, that having risen from the dead, He is now enthroned in Heaven and ministering in His wonderful person the tenderest sympathies with divine perfection, He is every way qualified to be a suitable, a compassionate and an all-sufficient Savior.

5. Justification—We believe the scriptures teach that the great Gospel blessing which Christ secures to such as believe in Him is justification, the justification includes the pardon of sin and the promise of eternal life on principles of righteousness, that it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood, by virtue of which faith His perfect righteousness is freely imputed to us of God, that it brings us into a state of most blessed peace and favor with God, secures every other blessing needful, time and eternity.

6. Freeness of Salvation—We believe the scriptures teach that the blessings of salvation are made free to all by the gospel, that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith and that nothing prevents the salvation of the greatest sinner on earth but his own determined depravity and voluntary rejection of the gospel, which rejection involves him in an aggravated condemnation.

7. Regeneration—We believe the scriptures teach that in order to be saved sinners must be regenerated or born again, that regeneration consists in giving a holy disposition to the mind, that it is effected in a manner above our comprehension by the power of the Holy Spirit in connection with divine truth as to secure our voluntary obedience to the gospel and that its proper evidence appears in the holy fruits of repentance and faith and manners of life.

8. Repentance and Faith—We believe the scriptures teach that repentance and faith are sacred duties, and also irreparable graces wrought in our souls by the regenerating spirit of God whereby, being deeply convinced of guilt, danger and helplessness and of the way of salvation of Christ, we turn to God with unfeigned contrition, confession and supplication for mercy, at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on Him as the only and all-sufficient Savior.

9. God's purpose of grace—We believe the scriptures teach the election is the eternal purpose of God, according to which He gracious-

ly regenerates, sanctifies, and saves sinners, that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end, that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable, that it utterly excludes boasting and promotes humility, love, prayer, praise, trust in God, and active invitation of His free mercy, that it encourages the use of means in the highest degree, that it may be ascertained by its effects in all who truly believe the gospel, that it is the foundation of Christian assurance, and that to ascertain it with regard to ourselves, demands and deserves the utmost diligence.

10. Sanctification—We believe the scriptures teach that sanctification is a process by which, according to the will of God, we are made partakers of His holiness, that it is a progressive work, that it is beginning regeneration and it is carried on in the heart of believers by the presence and power of the Holy Spirit, the Leader and Comforter, in the continued use of the appointed means, especially the word of God, self-examination, self-denial, watchfulness and prayer.

11. Perseverance of Saints—We believe the scriptures teach that such only are real believers as endure unto the end, that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors, that a special providence watches over their welfare and they are kept by the power of God through faith unto salvation.

12. The Law and the Gospel—We believe the scriptures teach that the law of God is the eternal and unchangeable rule of His moral government, that it is holy, just and good, and that the inability which the scriptures ascribe to fallen men to fulfill its precepts arrives entirely from their love of sin to deliver them from which and to restore them through a mediator to unfeigned obedience to the holy law is one great end of the gospel and of the means of grace connected with the establishment of the visible church.

13. A Gospel Church—We believe the scriptures teach that a visible Church of Christ is a congregation of baptized believers associated by Covenant in the faith and fellowships of the gospel observing the ordinances of Christ, governed by His laws and exercising the gifts, rights and privileges invested in them by His word, that its only scriptural officers are bishops or pastors and deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

14. Baptism and The Lord's Supper—We believe the scriptures teach that Christian baptism is the immersion in water of a believer unto the name of the Father, and of the Son and of the Holy Ghost, to show faith in a solemn and beautiful emblem of faith in the crucified, buried and risen Savior with its effects in our death to sin and resurrection to a new life, that it is prerequisite to the privileges of church relation and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine are to commemorate

together the dying love of Christ preceded always by solemn self-examination.

15. The Christian Sabbath—We believe the scriptures teach that the first day of the week is the Lord's day, or Christian Sabbath, and is to be kept sacred to religious purposes by abstaining from all secular labor or sinful recreation by the devout observance of all the means of grace, both private and public, and by preparation for that rest which remaineth for the people of God.

16. Of Civil Government—We believe the scriptures teach that civil government is of divine appointment for the interest and good order of human society, and that magistrates are to be prayed for conscientiously, honored and obeyed, except only in things offered to the will of our Lord Jesus Christ, who is the only Lord of the conscience and the Prince of the kings of earth.

17. The Righteous and the Wicked—We believe the scriptures teach that there is a radical and essential difference between the righteous and the wicked, that such only as through faith are justified in the name of the Lord Jesus and sanctified by the spirit of God are truly righteous in His esteem, while all such as continue in impertinence and unbelief are in His sight wicked and under the curse and the distinction holds among men both in and after death.

18. The World to come—We believe the scriptures teach that the end of the world is approaching, that at the last day Christ will descend from Heaven and raise the dead from the grave for final retribution, that a solemn separation will then take place, that the wicked will be adjudged to endless punishment and the righteous to endless joy, and that this judgment will fix forever the final state of men in Heaven or Hell on principles of righteousness.

CHURCH I — 1887-1900

From the minutes of the Tar River Association, "At Bethel, in Pitt County, a church of fifteen members was organized, and a beautiful House of Worship has been completed. The little band is heavily burdened by a debt incurred in the building of this house. Any help extended them will be a benefaction worthily bestowed and well pleasing to God. Twelve persons were baptized." (The fifteenth charter member was Jesse W. Carson, who applied to the organization for baptism and was accepted.)

A clipping from an old *Tarboro Southerner* gives the account of a three day Union Meeting in the Bethel Baptist Church, in which the entire indebtedness of \$700 was paid. The church was dedicated on Sunday, November 3, 1887. The Rev. C. J. Dowell delivered the sermon.

This church was erected on the site north of the A.C.L. Railroad where the Pentecostal Holiness Church now stands. The lot was purchased from E. T. Bynum by the Church Board of Trustees. This "House of Worship" was a neat, wooden structure with arched windows, a beautiful spire, and shuttered windows. In the belfry was suspended a bell. We still remember its sweet tones pealing forth on Sunday mornings, making us hurry on our way to Sunday School and Church.

It was a beautiful church, having a small auditorium, with baptistry and two small class rooms. The aisle carpet was a strip of cotton bagging, used to deaden the sound of the heavy shoes worn in that day. When Miss Cena Cherry and Mr. L. B. Thigpen were married in the church, Mr. John Mayo, Sr., brother-in-law of Miss Cherry, gave an aisle carpet to be laid before the date of the wedding.

The church was lighted with kerosene wall lamps of the swinging bracket, cast iron type, that could be turned against the wall, or out, as needed. Mr. O. C. Farrior, of Tarboro, North Carolina, a friend of Baptist churches, presented the church a beautiful chandelier.

The church was heated by a round stove, in the center of the auditorium. If you sat near the wall, you were too cool and if you sat in the center, you were too hot. Despite the discomforts, it was a dear little church.

The description of this first Church may not be exactly accurate, but we are told that practically the same plans were followed in the construction of Church II. The pews were fairly comfortable. Some of them were salvaged when the church was destroyed by a cyclone in 1899, and are still in use in the balcony of the present church.

This church, from its inception, was supported by Associational Missions. It was received into the Tar River Association and grouped with other churches in forming mission fields. During its history, it has been grouped with Hamilton, Pactolus, Elm City, Stokes, Everetts, Ro-

bersonville, and Fountain churches. These churches contributed to Associational Missions.

In 1909, the following resolution was adopted in the Tar River Association: "Resolved, that the work carried on under the topic, Associational Missions, be executed through the State Mission Board." The Bethel Church was released from the State Mission Board in 1922.

The biographies of the first pastors of this church, as given in the History of the Tar River Association, gives one a feeling of pride in the foundations laid by a trained ministry, for the cause of Christ, through the Baptist work in Bethel. In the early years, it began to be a living force in the daily life of the community.

The best interpretation of any work is found in the lives of the workers who do it. About each pastor and leader are grouped the pertinent facts of his ministry, as far as can be determined from the records, and from information given by others. In studying the church history, we find that the honor of being a "pillar of the church" is generally conceded to Mrs. M. F. Grimes, a charter member, who, from the day of small beginnings and on through life gave herself unreservedly to her church.

Dowell (1887-1888)

Rev. C. J. Dowell, born in Snow Hill, North Carolina, and ordained to the Christian ministry in Jonesboro, North Carolina, was the first pastor of the newly constituted church, and he served the church for two years. He stood as "a friend of education and for a progressive program of Denominational work."

Rev. Dowell baptized the new converts, the first of whom to be immersed in the baptismal pool was Mrs. Catherine Edmonson, generally called "Cathan".

D. H. James, charter member, was elected Church Clerk and Sunday School Superintendent. The Church pledged \$2.50 to Christian Education, \$60 to the Orphanage, \$5 to Associational Missions and \$.50 to Associational Minutes Fund.

Finch (1889)

Rev. C. L. Finch, a native of Halifax County, was a Missionary Pastor in the Tar River Association and served this church in 1889. J. H. Johnson was Sunday School Superintendent and Jesse W. Thomas was Church Clerk.

Pace (1891-1892)

Rev. J. R. Pace, born near Raleigh, North Carolina, attended Wake Forest College and became pastor of the church in 1891. J. H. Johnson was Sunday School Superintendent and W. A. Knox was Church Clerk. Mr. Pace, J. H. Johnson and W. A. Knox were delegates to the Association in Louisburg, in 1892. Miss Bettie Deans, Miss Bettie Surles and Miss Minnie Carraway assisted with the Church music.

Powell (1895)

In 1895, Rev. J. W. Powell, pastor of a Rocky Mount, North Carolina church, served this church as pastor. Mrs. Nina Knight (Mrs. S. C. Powell) of Conetoe served as organist, followed by Miss Effie Grimes (Mrs. O. E. Longwell).

Mr. T. R. Bullock was elected Sunday School Superintendent, where he served until moving with his family to Rocky Mount in 1902. Mrs. Lena Bullock Davis, his daughter, tells that her father was a keeper of his brother's saloon (barkeeper, as they were then called) before his conversion. At the invitation of Mrs. M. F. Grimes, he attended a Revival Meeting at the Baptist Church and was converted. This changed his whole life. He felt a sense of obligation to do what God wanted him to do. He dedicated his life to God and immediately proceeded to close the doors of the saloon.

Mrs. M. F. Grimes and Mr. Bullock cooperated in carrying the Sunday School work forward, teaching the children and a few adults, striving to give them a knowledge of the word of God. They made the Sunday School attractive by giving little parties. As Mr. Bullock would say, "we are going to have a 'candy cracking'." "Candy crackings" were attractive in that day and sometimes brought a new pupil.

Ayers (1897-1900)

In 1897, Rev. W. A. Ayers came upon the field as resident pastor, serving Bethel, Pactolus, Elm City and Hamilton churches. In Hamilton, he met and married Miss Lizzie Salsbury. The young couple lived in the house now owned and occupied by Mrs. W. O. Grimes. The church grew in interest and in numbers during his stay. Mrs. Ayers, a teacher of piano and voice, was a co-worker with her husband and served as organist while Effie Grimes, the regular organist, was away at school. In 1898, Rev. J. T. Edmundson, an outstanding evangelist, assisted the pastor in a revival.

Cyclone (1899): In March, 1899, a destructive cyclone swept through the community. The Baptist Church was in its path and was laid almost flat, just a mass of debris. The little group of Baptists were saddened by the loss, but not defeated. Under the leadership of Mr. Ayers, plans were formulated to rebuild on the same site, following the plans of Church I.

The church was destroyed and rebuilt the same year on the same site. Before leaving Bethel Mr. Ayers had the pleasure of dedicating the new building in November, 1899. Dr. R. T. Vann delivered the sermon.

R. C. Lawrence wrote of Dr. Vann's life in the August, 1939 edition of the "*Biblical Recorder*":

Dr. Vann was born in Hertford County, in 1851, and when twelve years old lost both arms in a terrible accident, in a cane mill. An army surgeon was called to the scene, but had neither instruments nor chloroform, both having been captured by the Yankees. Finally, three other doctors came upon the scene, but had no anesthetics. One remembered seeing a bottle of chloroform on a shelf in a vacant store, the only object left in the store. Thirty hours after the accident, both arms were amputated.

Dr. Vann was educated at Wake Forest College and Louisville Seminary. The degree of Doctor of Divinity was conferred upon him by Furman University. He was a great preacher. He was one of the founders of Meredith College and served as its president fifteen years. Someone asked how Dr. Vann ever got married. Dr. Hatcher replied: 'I suppose his wife had rather have a man without hands, than hands without a man'. Dr. Vann was a man, through and through.

Despite his afflictions, he traveled thousands of miles each year, asking no favors of any. He has always gone absolutely on his own. He won the hearts of the people of his native state, without respect of creed, class or color."

CHURCH II — 1900-1910

Rose (1900-1902)

On November 16, 1900, Rev. J. W. Rose delivered his first sermon, at which service letters were granted to Rev. Ayers and C. R. Speight, of Hertford, North Carolina. Rev. Rose served Bethel, Pactolus and Robersonville churches.

The church grew in interest and in numbers under his ministry. Mid-week prayer services were held. R. A. Peal was elected Secretary and Treasurer of the Church and Sunday School, and W. A. Knox was appointed Deacon, the first deacon on record. The church went on record in 1901 as appealing to the General Assembly to enact a law prohibiting the sale of intoxicating liquors within two miles of the church.

On April 2, 1902, Mr. Rose resigned, effective May 1. He is remembered as a friendly, cooperative person who loved congregational singing and was missed by his many friends in Bethel. Rella, his oldest daughter, married J. T. Smith, in 1904, making her home in Bethel for a few years.

Whitesides (1902)

Rev. W. M. Whitesides, a young minister of sterling qualities, succeeded Rev. Rose in 1902. J. T. Smith was elected Superintendent, succeeding Mrs. M. F. Grimes. Serious illness of his child caused Mr. Whitesides to resign after serving only six months.

Edwards (1902)

Rev. C. E. Edwards served as pastor in 1902.

Hocutt (1903-1905)

Rev. J. E. Hocutt entered the field as resident pastor coming with his wife and two children, Grace and Joseph. During his ministry, the first Mission Society was organized in 1903 with Mrs. Hocutt and Mrs. M. F. Grimes as leaders.

Prof. J. D. Everett, Principal of the Bethel School system, served as Superintendent of the Sunday School.

Rev. Hocutt resigned his work in 1905.

Eubanks (1905-1907)

Rev. J. T. Eubanks served as pastor of Bethel, Pactolus and the other churches in the field. Mrs. M. F. Grimes served as Sunday School Superintendent, followed by J. T. Smith in 1906. W. A. Knox as Clerk.

Hall (1907)

Rev. W. G. Hall served as pastor in 1907.

Andrews (1908-)

Rev. E. C. Andrews, who attended Mars Hill College, Trinity (Duke University), Wake Forest College and the Louisville Seminary, served Bethel, Plymouth, and Robersonville churches.

R. A. Peal was Secretary and Treasurer, B. C. Gardner was Church Clerk, and Mrs. M. F. Grimes was Sunday School Superintendent. Prof. J. D. Martin, Dr. M. P. Manning, and R. A. Peal were appointed to contact all members and encourage church attendance and financial support. A day was set apart in March to honor the Odd Fellows, a strong order in Bethel in that day. Rev. E. T. Sullivan, of Washington, N. C., delivered the message.

Roanoke Association Formed - (1908)—By 1908, there were 100 churches in the Tar River Association and a division was deemed necessary. The Tar River Association voted to divide itself, using as the boundary the mainline of the Atlantic Coastline Railroad. Churches east of the line and any west of the line desiring to affiliate with the eastern group were formed into the Roanoke Association. Thus, forty-nine churches were formed into the original Roanoke Association and the growth on the part of both Associations has proven the wisdom of this division.

CHURCH III — 1910-1920

Sheppard (1911-1912)

Rev. N. H. Sheppard served as pastor from December, 1911 to September, 1912, preaching each fourth week. The Sunday School Secretary of the Baptist State Convention, Rev. E. L. Middleton presented a series of lectures on Sunday School work to the church.

Davis (1913)

Rev. J. F. Davis served Bethel and Robersonville Baptist Church as pastor.

Rogers (1914-1918)

A native of Wake County, Rev. J. L. Rogers attended Wake Forest College and studied Bible under Dr. Cullom.

Mrs. Mattie Grimes Mayo was elected Church Clerk, J. B. Quartermus, Sunday School Superintendent, and Dr. Cecil Garrenton, W. J. Gardner, E. O. Burroughs and R. A. Peal were ordained as Deacons. In 1915 Miss Estelle Jones (Mrs. J. P. Harris) was elected Secretary and Treasurer of the Sunday School. In 1916 E. O. Burroughs was elected Sunday School Superintendent, Mrs. Mattie Grimes Mayo resigned as Church Clerk and W. O. Grimes was elected to fill the vacancy. In 1917 J. B. Corey served as Church Clerk.

Mr. Rogers' salary was raised to \$250 per year for half-time service. R. A. Peal was re-elected Treasurer. In 1917 R. A. Peal asked permission to move upon the church property a section of the old school building. He wanted to use this as his residence with the agreement that at his death or removal it was to become the property of the church. When the Sunday School outgrew the church, he opened his house for classes. After his death the house was sold and moved to another site.

Rev. Rogers suffered a stroke of paralysis which incapacitated him, but he continued trying to meet his appointments when possible. When he could no longer serve, his brother-in-law, Rev. C. G. Lowe, tendered his resignation to the church on September 22, 1917. His death followed soon after. Through these trying conditions, Mr. Rogers had the love and sympathy of his people. The church paid his insurance premium at one time, in order to keep it in force, and assisted him in many ways.

Biggs (1917-1920)

Rev. W. O. Biggs, with Mrs. Biggs and daughter, Fannie Paul, came to serve the Bethel and Robersonville churches. They lived in the house beside the church owned by Mrs. Willie C. Daniel.

Rev. Mr. Jones held a revival for Rev. Biggs, and it stands out in the memory of many. Called "Kneeling Jones" or the "Kneeling Evan-

gelist", Mr. Jones has been handicapped from birth by a deformed body; but he was a "master mind" in the proclaiming of the gospel. He told the story—as his mother told it—of how she looked upon his pitiful, new-born body, realizing that his only means of progress would be upon his knees, and how earnestly she prayed to the Father to develop her baby's mind and soul, and to use him in His service. This man and his message will always be remembered.

Mrs. W. O. Biggs reorganized the Woman's Missionary Society, organized a Sunbeam Band and taught the first Mission Study class.

The Church and Sunday School soon outgrew the building and a pressing need for more room was felt. Classrooms were divided, five classes were held in the auditorium and in the Peal house. A large tent was erected on the lawn to accommodate the Men's Bible Class, taught by Prof. S. J. Husketh.

Plans began to formulate: a two-story, brick structure with sixteen classrooms was discussed. Questions were raised as to finding a suitable site and the problem of such a small number with weak finances undertaking such a gigantic task. Mr. G. L. Moore, (Mr. Fate), father of Mrs. Carey Brown, who united with the church in 1918 was an enthusiastic and generous member said, "Gentlemen, I have no money to put into this old building, but I will give a lot for a new building on another site." This was the challenge needed. After much deliberation, prayer and argument, the campaign was soon underway. The site upon which the present church stands was agreed upon. The lot was purchased by Mr. G. L. Moore, who was one of the Church Trustees, and deeded to the Church.

Now the great task of financing the building was to be worked out. Sufficient funds were raised in the congregation to lay the foundation and place brick and other materials upon the lot.

At this time, October, 1920, the pastor, Mr. Biggs, who had previously moved to Robersonville and still served both churches resigned as pastor of the Bethel Church. Without a pastor, the building program was interrupted for a time.

CHURCH III — 1920-1930

Harris (1920-1924)

In December, 1920, Rev. J. P. Harris, with his wife and three small boys, J. P., Jr., Shearon and Franklin Gardner, came upon the field. Mr. Harris, a native of Anson County, North Carolina, graduated from Wake Forest College in 1903 and was ordained to the Christian ministry in a Union Meeting in Rocky Mount, North Carolina.

Mr. Harris not only preached Christ in the pulpit, but Church on the street, and soon building operations were resumed. Being a good organizer, he soon had the teen-age boys; the Martins, Andrews, Burroughs, Nelsons, Irvin Taylor, Exum Mayo, Grimes Beverly, in fact,

all of the Baptist boys handling brick. The men were carrying their share of the load. Mr. Harris donned his overalls, put his shoulder to the wheel and the church construction work progressed rapidly.

Then began the real struggle: the church must be completed, payments must be met, notes must be redeemed. Where could the money be found? Mr. Harris tells of the time when the building reached the roofing stage and the slate must be purchased at the cost of \$3,000 and there was not a dollar available. He studied and planned. The bank would not grant a loan to the church, but would grant loans to individual church members. Mr. Harris pondered over the situation, then called upon fifteen people to meet him in his study. He presented the case to them: "If each of the fifteen people would sign a note for \$200 the bank would grant the loans to be used for the church". These people, E. O. Burroughs, J. J. Lassiter, Dr. Cecil Garrenton, W. W. Taylor, W. O. Grimes, W. R. Bullock, G. L. Moore, J. B. Corey, L. L. Whitehurst, W. G. Barnhill, E. L. Mayo, John Mayo, Jr., Mrs. M. F. Grimes and two others complied with his request. This money was given to the church by these people, some of whom had already given to the point of sacrifice, in financing the building program.

Despite financial difficulties, the building program was carried forward in a great way. Mr. E. O. Burroughs, who died March 29, 1952, rendered invaluable service in the business transactions and financial procedure in the church building program. Through his large correspondence and contacts with dealers, contractors, etc., necessary building materials were secured at the most reasonable expense. He rendered a great service in securing loans to be applied to the church building. We have a record of a \$5,000 loan from the Home Mission Board, a \$1,500 loan from the Cox Memorial Fund and a loan from Mr. W. O. Barnhill of Virginia. He spent much time and effort soliciting funds from the membership, friends, business concerns and other sources. Mr. Burroughs wrote to the churches of the Roanoke Association asking for donations. We are told that \$1,000 was secured in that way. The responses were quite interesting, and I quote one in particular: "Enclosed you will find money order for \$10 to be used in your church building. We are building a church, too, but we are plastering, and have a little money on hand and we want to help you. Yours in Christ . . ." This was written in pencil on a scratch pad. Another response was: "We set apart last Sunday as Bethel Baptist Church Day". We are sending you our offering of \$15." Surely these responses should be remembered and appreciated by this congregation.

Mr. Burroughs united with the Baptist Church in 1911. He was elected Superintendent of the Sunday School in 1916 and held that office until 1924. He served on the Board of Deacons from 1914 until the Rotation System was adopted in 1945. He became inactive voluntarily. He was keenly interested in the Baptist Orphanage and delighted in passing out "Charity and Children", even to the last Sunday of his life. His death made a gap in the church life that is hard to fill. He served wherever needed, from janitor, even to the pulpit

in the absence of the pastor. The church and community were grieved by the death of Mr. Burroughs. We were also saddened by the departure of Mrs. Burroughs, who, being alone, felt it necessary to give up her home and make her home with her son, Edward, in Norfolk, Virginia.

The present church building was erected at a cost of approximately \$40,000. The first service was held in the new church in November, 1921. Rev. J. B. Turner conducted a series of services at that time.

Mr. Harris was heavily burdened, during his pastorate, with the building of the physical plant, but he did not neglect the spiritual plant. The church program was well organized. He believed in using the young people. He appointed the young boys as ushers at one time. The first group mentioned in the minutes was composed of Henry Andrews, Irvin Taylor, Hubert Burroughs and Grimes Beverly.

In 1920, Prof. S. J. Husketh, W. W. Taylor, and G. L. Moore were ordained to the Diaconate. Prof. Husketh, who was principal of the Bethel School System, served on the Board of Deacons until he resigned his school work here and moved into other fields. Mr. G. L. Moore served from 1920 until his death on April 25, 1926. Mr. W. W. Taylor served from 1920 until his death April 24, 1941.

The Baptist people have always considered the church music and choir an important part of church worship. In 1921 a male quartette composed of Rev. J. P. Harris, Prof. S. J. Husketh, Dr. J. D. Hemingway and Mr. T. L. Craft made a great contribution to the church music. Miss Addie Lee Grimes was pianist at that time. Mrs. John Mayo has served as pianist and organist since 1926. Dr. and Mrs. C. G. Garrenton served as Choir Director for several years. We have no record of the Junior Choir Directors, but recall that Mrs. Ed Cherry, with Ed Cherry as her accompanist, served before they moved to South Carolina in 1946. Mrs. Cassell served as Director of the Junior Choir until Mr. Cassell resigned as pastor. Mrs. C. E. Bjork served as Director and Mrs. R. L. Martin served as pianist in 1952.

In 1921-1922 death entered three of the Baptist homes and claimed one of their loved ones. January 11, 1921, Mr. G. W. Edmondson was called to his eternal home. His passing was keenly felt by his devoted family. December 11, 1921, Mrs. M. F. Grimes, generally called "Aunt Fannie" or "Miss Fannie" passed on to her eternal reward. As the news spread around the community that Aunt Fannie was dead, an atmosphere of gloom seemed to settle around us—"a great Christian worker, a pillar of the Baptist Church was gone." Her loyalty and devotion to the church is unsurpassed. In the day of small beginnings, she would serve in any capacity from janitor almost to the pulpit. Mr. Harris tells us that she liked to stay around and watch the building operations of the present church. One day he found her sitting on the edge of the unfinished rostrum crying. He asked what the trouble might be. She replied, "No trouble, I am just happy." Then she told him how, on one occasion, when the Sunday School was very small,

Mr. E. O. Burroughs, who was not a member at that time, teasingly said, "Miss Fannie, how long are you going to walk down here for this handful of children?" She replied, "I expect to come as long as I can get here, if I have to come alone." "Now", she told Mr. Harris, "I am happy that we have grown to need this large building." Aunt Fannie was happy and proud of her beautiful church, but, sad to say, she was never able to attend a service in the church for which she had yearned and prayed, but her body was taken into it for her funeral. Her pastor wrote of her:

Mrs. Fannie Whichard Grimes was born in Edgecombe County, December 11, 1859, and lived there until October 22, 1879, when she was married to the late Dr. R. J. Grimes, and moved to Bethel in Pitt County, where she made her home for the remainder of her life. She professed Christ during the month of October, 1886, while attending evangelistic services. When Bethel Baptist Church was organized in 1887 she joined as a charter member. She stood by her church from the day she joined with a faith and zeal that surpassed even the best of her fellow workers. No day was dark enough to shake her faith in the cause of the Baptist work in Eastern Carolina. No obstacle was large enough to make her lose her zeal for the Master's work. She was not only first in her church for the cause of Sunday-School work, but led for the cause of missions. Others might be too busy, but she could always find time to attend to this part of the work. The new church building now being completed is indeed a fitting monument to her faith and zeal for the upbuilding of the work of the Kingdom. We shall never be able to measure the real service she rendered.

In 1922, Mrs. Lucy Shearon Harris, wife of the pastor, Rev. J. P. Harris, was called to her Heavenly home. Mrs. Harris was a consecrated Christian, a devoted wife and mother. The deepest sympathy of the people went out to Mr. Harris and his three small boys, in their great sorrow.

Mr. Harris married a Bethel girl, Miss Estelle Jones, May 20, 1923. After four years of fruitful service, Mr. Harris resigned in 1924 and accepted a church at Fuquay Springs, N. C. In 1938 Rev. and Mrs. Harris returned to Bethel to make their permanent home.

The large memorial window on the south side of the church was given by the Grimes family in memory of their parents, Dr. and Mrs. R. J. Grimes (Mrs. M. F. Grimes). The two smaller memorial windows on the south side were given by the Edmondson family, in memory of their father, G. W. Edmondson, and his wives, Mary L. and Nannie E. Edmondson. The large memorial window in the front of the church was given by the Corey family in memory of their brother, Benjamin J. Corey, a World War I hero, killed in action and buried in France, October 25, 1918. The two smaller memorial windows on the front of the church were given by the Burroughs family in mem-

ory of Mrs. E. O. Burroughs' mother, Mrs. E. E. Johnson, and brother, R. A. Peal.

(Mrs. E. E. Johnson, who was a charter member of this church, met a tragic death in 1925. She was accidentally struck by a passing automobile while crossing the street.)

1936—Pulpit Bible—Dr. Cecil Garrenton by Mrs. Cecil Garrenton.

1950—Drapes—Mr. and Mrs. George Gaynor by the Gaynor girls.

1951—Auditorium Classroom Pews:

All Fidelis members by Fidelis Class

Mrs. Annie Andrews, by the Andrews family

Mrs. Belva Cassell, by Rev. Murphy Cassell

G. L. and Jane Moore, by the Moore family

Mrs. Mary Moore Brown, by C. E. Brown

Dr. and Mrs. Cecil Garrenton, by Dr. and Mrs. C. G. Garrenton

Z. G. Bowers, by Graham and Bob Bowers

Willie Abeyounis, by the Abeyounis family

Mrs. F. E. Price, by F. E. Price, Jr.

1950—A silver urn—E. L. Mayo and R. J. Mayo, by Mrs. E. L. Mayo and family.

A silver vase—Effie Grimes Longwell, by Mrs. E. L. Mayo and family.

1924—Bibles were given to the Baracca Class by Mrs. L. B. Thigpen.

1951—A music cabinet—J. W. and B. A. Beverly, by Mrs. L. L. Whitehurst.

1961—A brass urn—W. R. Bullock, by his family.

A large number of hymn books and records have been given by different people as memorials.

Burns (1924-1927)

Rev. Ford A. Burns of Luxora, Arkansas became the pastor with the holding of his first service December 21, 1924.

Mr. Burns loved boys and exerted a good influence over them. In 1925, eight boys from the Baracca Class were converted and united with the church, as follows: Kelly Abeyounis, R. J. Mayo, Walter Ed. Beverly, Clayton Bullock, Robert and Dan Hooker, Johnnie Nelson and Garland Bullock.

In 1925, Mr. Burns announced to the congregation that he was planning to be married and requested that they build a much needed parsonage.

Mr. B. C. Gardner, Sr., who was received into church membership in 1903, served in the capacity of Clerk, Assistant Superintendent, Deacon, Treasurer and in other official ways and contributed in a great way toward keeping the church property in good repair.

Mr. Gardner contracted to build the parsonage, an eight-room, brick structure, at the cost of \$3,000. Funds were raised in the congregation and through a \$1,500 loan, secured through the B/L. Mr. and Mrs. Z. D. McWhorter offered a lot on the McWhorter land as a site for the new parsonage. This kind offer was greatly appreciated, but the committee in charge thought it wise to build upon the church property beside the church. Mr. Z. D. McWhorter, known and loved by his students, as "Mr. Mc." made a great contribution to the community through his educational and religious work, also through his large family. The maternal grandmother was a member of this church. The parsonage was completed in 1925. Mr. Burns and his bride, the former Sadie Fountain of Tarboro, were the first occupants. The beautiful holly tree standing between the church and parsonage was planted by Mr. Burns, and we think of it as a memorial to him.

Mr. and Mrs. Burns contributed to the town, not only through the church activities, but through their "good neighbor" qualities as well. He resigned his pastorate here and accepted a church in Mount Holly, N. C. in February, 1927. Mrs. Burns, who was not very strong physically, was called to her eternal home in 1928, and Mr. Burns passed away on May 5, 1943.

Rogers (1927-1929)

Rev. Stanley W. Rogers began his pastorate March, 1927, when Mr. and Mrs. Rogers, with their family of five children: Cecil, Vernelle, Horace, Bobby and Stanley, came to us from Mississippi.

At Mr. Roger's request, the Board of Deacons was increased in number, from seven to twelve. After his work was finished, the church voted unanimously to go back to the "number seven".

Mr. Rogers appointed a committee composed of H. L. Andrews, Chm., W. J. Bundy, Jasper Smith, W. R. Bullock, J. E. Hammond, L. L. Whitehurst, Mrs. W. O. Grimes, Mrs. J. R. Whichard, and Mrs. H. L. Andrews to canvas the entire membership in regards to financing the church.

In 1928 Mrs. Rogers who was a W.M.U. Training School graduate, was leader of the G.A.'s.

Mr. Rogers finished his work here in August, 1929, and with his wife and children, returned to Mississippi.

CHURCH III 1930-1940

Barrs (1929-1933)

The church called Rev. W. L. Barrs of Shiloh Baptist Church to serve Bethel full time, and he moved his family to Bethel in 1929.

Rev. Barrs appointed a committee to contact the church membership in order to collect sufficient funds to meet the church expenses. This committee was W. R. Bullock, Chm., W. W. Taylor, John Mayo, Dr. Cecil Garrenton, O. E. Longwell, Mrs. G. L. Moore, Mrs. W. O. Grimes, Mrs. N. G. Beverly, Mrs. L. L. Whitehurst, Mrs. M. R. Matthews and Mr. and Mrs. H. H. Simons. Revivals were held each year.

In 1931, by request of the pastor, the church went to half-time service in order that he might do mission work at the prison camps and other places.

Fire: On Sunday afternoon, November, 1929, the fire siren was heard, and everyone rushed out to discover smoke pouring from the Baptist Church. It looked as if the beautiful church, for which so many had sacrificed and struggled to build would soon be just a heap of ashes. We had never realized before how dearly we did love the church building. The firemen quickly found the origin of the fire in the basement and had it under control. The auditorium was damaged by smoke and water with the floor and carpet burned above where the fire from the basement had started. With the insurance money the work of repairing and redecorating was soon underway. Services were held in the Elementary School during that period.

Mr. Barrs worked faithfully in carrying on the repair work of the church. He later suffered a severe illness and was unable to preach for nearly two years before resigning in January, 1933.

Newman (1933-1936)

Rev. Leslie Newman, with his wife, the former Gertrude Mattison, and their young son, Harold, came upon the field as pastor in January, 1933. Mrs. Newman, a graduate of the W.M.U. Training School, served as W.M.U. President and Mission Study leader while here, making the study of missions very interesting.

In 1934, Mr. Newman was granted a leave of absence to go abroad and tour the Holy Land. Each year before Christmas, Mr. and Mrs. Newman entertained the church membership with a lovely Christmas party in the parsonage.

At a Church Fellowship Supper in October of 1934, plans were made for dedicating the church in November. This dedication was the highlight of the Newman ministry. Mr. W. R. Bullock, who was Church Treasurer and who worked enthusiastically with the pastor in soliciting funds in order to dedicate the Church, reported as follows: \$2,671.-35 collected and \$2,559.28 paid out on church indebtedness, leaving a balance of \$112.07. Sunday, November 25, 1934 was a great day in the history of the Church—it was to be "Dedication Day".

Rev. Leslie Newman presided over the service, which was attended by representatives of the Baptist and other denominations from

every section of the county. Rev. J. P. Harris delivered the Dedicatory Sermon: "God's Memorials", Mr. John S. Moore gave a brief history of the Church, and Rev. Ford A. Burns the Future of the Church. A committee composed of E. O. Burroughs, Dr. Cecil Garrenton, W. W. Taylor, John Mayo, L. L. Whitehurst, H. L. Andrews and W. R. Bullock was in charge of the burning of all notes accumulated in the erection of the building. This was most impressive. After the benediction by Rev. J. L. Peacock, of Tarboro, the large congregation was served lunch in the Community Building.

On September 23, 1935, the church and community were grieved by the death of Dr. Cecil Garrenton, our beloved physician. Dr. Garrenton was a native of Currituck County. He received his medical training in the University of Pennsylvania in Philadelphia. After completing his internship, he, with Mrs. Garrenton, Connell and Margaret, located in Bethel. Dr. Garrenton was a devout Christian and endeared himself to all who knew him. He served on the Board of Deacons from 1914 until his death. He taught the Baracca Class of boys and was later elected teacher of the Men's Bible Class, which he taught until his death. Dr. Garrenton was slow to commit himself, always weighing well the matter at hand before expressing his opinion, and his opinion was always respected and valued. Mrs. Garrenton followed her husband in death on January 23, 1939. Dr. Connell Garrenton, their son, carried on his father's work in the medical field, serving this community. He served on the Board of Deacons, Church Clerk and other places of service in the church in the years that followed. Dr. Cecil Garrenton's place on the Board of Deacons was filled after his death by the ordaining of B. C. Gardner, Sr.

Rev. Newman resigned on June 1, 1936 to accept a church in Wendell, North Carolina. The Newman's were greatly missed by their friends in the community. Rev. Newman and his present wife, the former Mattie Lee Eagles of Fountain, N. C., and their two small daughters are now living in Bumpass, Virginia.

Without a pastor for six months, business was carried on by the Moderator, E. O. Burroughs, Sr. and Clerk, Kelly Abeyounis. Ed Burroughs served as the Treasurer and Financial Secretary, giving a splendid report after he audited the church books.

In December of 1936, Mrs. Joe Bowers, Sr. presented a special musical program.

Johnson (1937-1943)

Rev. and Mrs. M. M. Johnson came from Princeton, N. C. to serve both Bethel and Fountain churches. A motion for the church to return to full time as presented by J. T. Martin was passed, May 1939.

During Rev. Johnson's pastorate a new heating plant was installed, the Pulpit picture was repainted, Baptist hymnals were purchased, the Nursery was constructed in the basement, and the first Daily Vacation Bible School was held. The Baptist Training Union was organ-

ized with Miss Velva Howard as Director. The first community Thanksgiving Service in Bethel was held in the Church November 21, 1941, with Rev. J. G. Phillips, Methodist Pastor, bringing the message.

Dr. Connell G. Garrenton, C. E. Brown and Bob Cullifer were elected to the Diaconate. The H. L. Andrews and W. B. Shoe families moved to Greenville, N C. and were greatly missed. Mr. Andrews had served on the Board of Deacons and as Church Treasurer, Mrs. Andrews had served as teacher and in the W.M.U., Mr. Shoe had served on the Board of Deacons, and Mrs. Shoe had been active in the W.M.U.

On April 24, 1941, Mr. W. W. Taylor was called to his eternal home. He suffered ill health for many years, but never lost his zeal for his church and had attended a Deacons' Supper meeting in the home of the pastor on March 24 just one month before his death.

The Johnsons made a great contribution to the church and community life during their stay. Mrs. Johnson (Katie, as she was affectionately called), with her friendly personality and good neighbor qualities, gave unsparingly of her talent in music and song in church leadership. Mr. Johnson loved his people and with his ever ready wit made a score of friends while in Bethel. He resigned in August 1943 to accept a church in Spring Hope, N. C., where he moved with Mrs. Johnson, Kay, Sue and Ann. Mr. Johnson is now serving a church near Clinton.

Mrs. Ella Hooker, who passed on during Mr. Johnson's pastorate is remembered as our genial telephone operator. The Hooker family have gone their various ways, but they are still remembered for their contribution in song.

CHURCH III 1940-1950

Holt (1943-1948)

In November of 1943, Rev. L. D. Holt began his service as pastor. Mr. and Mrs. Holt came upon the field a cold, rainy day in November. Somehow, Mr. Holt had received the impression that the parsonage was furnished, but it was not. What a situation for a young couple in their first experience in pastoring! The news spread and in a short time the Baptist people had set them up housekeeping, on a very small scale, of course. Dr. and Mrs. C. G. Garrenton opened their home to them until they were prepared to begin housekeeping.

This was a period of "firsts" for Mr. Holt: first housekeeping, first pastorate, first baptismal service, first communion service, first wedding, first funeral and first baby. This was really a period of beginning. It was followed by a full and successful pastorate of five years.

There was a large increase in membership; the financial program was more than doubled; the church purchased and paid for a new Hammond Electric Organ and a tower chime system, and made plans for the church renovation.

Realizing the importance of having the denominational publication in every home, the *Biblical Recorder* was included in the budget in 1944. The church was host to the Roanoke Association in 1944. Mr. Holt, with the assistance of some of the ladies, conducted community prayer meetings. As a result, many were added to the church membership.

The following new deacons were ordained: H. L. Rives, R. L. Barnhill, Kelly Abeyounis, Archie Coburn, Irvin Taylor, B. F. Manning and Robert L. Martin.

During the Holt pastorate, in 1944, Johnny Simons was killed in action in World War II. The community was shocked and grieved by Johnny's sad and untimely death and extended its deepest sympathy to the bereaved family.

In 1944, Rev. J. P. Harris made a gift to Wake Forest College of \$100 with the church matching it with another \$100.

Mr. Holt resigned in October 1948 to become the Associational Missionary of the Green River Association. After two years, he resigned that work to enter the Southern Baptist Theological Seminary, Louisville, Kentucky, from which he graduated in 1953. He is now pastor of the Emanuel Baptist Church in Raleigh, N. C.

Rev. Holt says, "The years in Bethel were happy ones. The things that inspired us most was the quiet, unassuming and responsive attitude of the people. They were kind, considerate and cooperative. They made us feel that we were a part of the community and their lives. Our experiences in Bethel have prepared us for the years to come."

Cassell (1948-1951)

Dr. C. G. Garrenton, Chairman of the Pulpit Committee, had an interview with Rev. W. M. Cassell in 1948 and invited him to preach to the congregation at the Wednesday Prayer Service the following week. Rev. Cassell made a good impression on the congregation and was extended a call which he accepted.

Before the pastor's arrival, a new oil circulator, an oil heater for the kitchen, and a new oil water-heater were installed in the parsonage. Irvin Taylor and Archie Coburn erected a stand for the oil tank. Some of the ladies of the Philathea Class, with the assistance of their husbands, refinished some of the parsonage floors.

Mr. Cassell was not only a lover of the Lord, but a believer in keeping His house in order and the physical plant in good repair. The church was renovated, a new carpet laid, a new heating plant installed, three new classrooms provided, the recreation room was built in the basement, and the Church Bulletin Board, given by the Men's Bible Class was installed. New pews were given as memorials in the auditorium classrooms. A fund was started for the purchase of new choir seats. A new water heater for the baptistry was donated by

Mr. and Mrs. Archie Roberson, in addition to a gift to the pastor. The drapes were given by Misses Annie and Ethel Gaynor and Dell Gaynor Stephenson in memory of their parents, Mr. and Mrs. George Gaynor, who were married in the first church home. Mrs. Gaynor, the former Mamie Peal, served the church as organist before her marriage.

Youth Week was observed in 1950 and proved to be inspirational to the young people. There were many additions to the church as a result of the Melton Revival.

Mrs. Cassell, in her charming manner, rendered a great service to the church in leading the young people, directing the Junior Choir, assisting in the Adult Choir, and teaching the Fidelis Class.

The church had the happy privilege on June 1, 1950, to ordain to the ministry Rev. Frank W. Marks. His uncle, Rev. J. P. Harris delivered the ordination message. Frank married Miss Rachel Brown, daughter of Mr. and Mrs. C. E. Brown in August of 1947. After receiving his degree from Wake Forest College, Frank graduated in January, 1953 from the Southwestern Theological Seminary at Fort Worth, Texas.

It was also a privilege of the church to ordain to the Christian ministry Rev. John Privott. The pastor from his home church, Edenton, N. C., preached the ordination sermon. His wife, Clara Privott, also, surrendered to full-time Christian service.

On February 8, 1952, Mr. and Mrs. Ken Bunting surrendered to full-time service and entered Campbell College to begin training. Mr. Cassell was very happy to ordain these young men to the Christian ministry during his pastorate.

April 24, 1948 was a day set apart to honor Mr. B. A. Beverly, the oldest living member, on his ninety-first birthday. Mr. Beverly was made very happy as his many relatives and friends filled the church. Mr. Cassell had him come to the front and placed a white carnation on his lapel. A special tribute was written by Mrs. W. W. Taylor and read in the Church Service by Mrs. W. G. Barnhill. Mr. Beverly was called to his eternal home on March 1, 1949.

Mr. Cassell resigned on November 30, 1951 to accept a call to serve the First Baptist Church in Tazewell, Virginia. He later served as pastor of a church in High Point, North Carolina.

When Rev. Cassell surrendered to the Christian ministry, he went to Fort Worth, Texas, where he finished his college work at Wesleyan College and had entered the Southwestern Theological Seminary for further training.

Bjork (1952-1953)

Rev. Carl E. Bjork and Mrs. Bjork, with their small daughter, Susan, arrived in Bethel in January 1952 and were soon settled in the parsonage. He came from the Calvary Baptist Church, Elizabeth

City, N. C. He received his Seminary Training in the Eastern Baptist Theological Seminary in Philadelphia, Pa.

A Teacher Training Class was conducted by the pastor; a series of lectures were given at the Prayer Meeting hour, a United States flag was presented to the church by the "Woodmen of the World", porch lights were installed in the church, the parsonage kitchen was modernized, and some painting was done on both the church and the parsonage.

His pastoral work terminated with the church on September 14, 1953. In March 1952, he took over the town newspaper, "The Bethel Post", as manager and editor, He resigned this work November 1, 1953, and with his family moved to Atmore, Alabama.

CHURCH III 1950-1962

The Church was without a pastor from September of 1953 until January 1, 1954. During this period Rev. Garland Hendricks served until Rev. W. E. Goode of Scotland Neck, N. C., was secured to serve as the Interim pastor.

Cooper (1954-1961)

Upon the recommendation of the pulpit committee: Mrs. E. G. Ward, Chm., Mrs. Ruth Thomas, L. L. Whitehurst, R. L. Martin, and B. F. Manning, the Church voted unanimously to extend a call to Rev. T. N. Cooper of Rich Square, N. C., to serve the church as pastor. He accepted the call and with Mrs. Cooper and their four children: Carolyn, Tommy, Betty Lynn, and Elizabeth Cherry (Mrs. Cooper's daughter by a former marriage) moved into the parsonage.

Before their arrival, the parsonage was redecorated with new carpets being laid in the living room and dining room along with other improvements.

Rev. Cooper delivered his first sermon on January 2, 1954 to a large congregation. He soon became busily engaged in church work and in improving the grounds. Being an excellent gardener, his handiwork showed forth in a beautiful vegetable and flower garden.

Walter Ed. Beverly assisted Mr. Cooper in screening the front porch. The parsonage was inadequate for the family so a back porch was converted into a den.

A mimeograph and new typewriter were purchased and new equipment was installed in the church kitchen. New robes were purchased for the adult choir and a robe closet constructed.

Frank Bodkin of Greenville, N. C. assisted with the music during the summer months.

In February of 1954 the community was grieved by the death of a former pastor, Rev. J. P. Harris, a resident of Bethel. The funeral

was held in the church and sympathy of the community was extended to the bereaved family.

In May of 1954 a group of laymen met with the pastor and organized the Brotherhood.

In 1955, the church went on record as voting for the division of the Roanoke Association. This church is now in the South Roanoke Association.

In March of 1955 a School of Missions was held in the church with a different Missionary speaking each evening.

In this same year Dr. and Mrs. Allen Stoddard presented their twin boys, Allan and Britt for dedication.

The Union Thanksgiving service was held in our church with the Methodist minister, Rev. Carlos Womack bringing the message.

The pastor called a conference after the morning service on May 20, 1956, and presented for dedication a copy of Paschal's *History of N. C. Baptists*, Volume II, which had been awarded as second place recognition to Mrs. W. W. Taylor in the Church History contest sponsored by the N. C. Baptist State Convention.

The manuscript then was complete up to May 1953 but was not published immediately as had been planned. It was not until late in 1962 that interest was revived and the History then revised to bring it up to date. Both the original and the revised editions now rest in the Archives of Southern Baptist History, Nashville, Tenn.

In the morning service, March 17, 1957, Eagle Scout awards were presented to John G. Smith and Jerry Chesson in an impressive service in which their parents participated.

July 9, Mr. and Mrs. Y. Z. Foss and Mr. and Mrs. Hilton Tetterton presented their young sons, David Ziegfield Foss and Hilton Lewis Tetterton, for dedication.

September 27, the seventieth anniversary of the church was observed (1887-1957) with Home Coming and roll call. A picnic lunch was served in the community house and there was a large attendance.

Through the efforts of Rev. Cooper, a "Building Fund" for an educational building was launched in 1957. Each fifth Sunday was set apart as "Building Fund Day". A survey was made of the grounds and it was decided that an educational building might be built and markers were placed on the property to mark each corner of the lot.

On June 30, 1958, Lonnie Ayers, a young member of this church was drowned at Atlantic Beach. This tragedy cast a gloom over the entire community.

In June, 1958 Mr. and Mrs. Hilton Tetterton presented their young son, Michael, for dedication.

October 6, a motion was introduced and carried that the church waive its exemption from Social Security tax and pay all taxes for the Custodian, Mrs. L. A. Cobb, from January 1, 1958. R. L. Martin, moderator.

At the Sunday School hour, November 30, 1958, Mr. and Mrs. John Mayo were honored for their faithful service, with a surprise gift—a handsome silver flower bowl, engraved. The Sunday School Supt., Mr. R. L. Martin presented the gift, paying tribute to Mr. and Mrs. Mayo.

Because of the illness of the regular organist, Mrs. John Mayo, Mr. George Perry, who was instructor in organ at East Carolina College, and Miss Carolyn Cooper served as organists.

December 20, 1959, a gift was presented to Mr. B. C. Gardner, Sr. by the Board of Deacons, in appreciation of his faithful and efficient service as the Church Treasurer for many years.

On Sunday afternoon, May 29, 1960, in a meaningful and impressive service, Justus McKeel was ordained to the Christian ministry. The pastor, Rev. T. N. Cooper delivered the sermon using for his text, "Chosen of God"—1 Tim. 3.

The Union Thanksgiving service was held in this church with the Rev. Wiley Clark, pastor of the Pentecostal Holiness Church, bringing the message.

In the morning service, May 18, 1960, Mr. and Mrs. James Dupree presented their young daughter, Kimberli Ann, for dedication.

The flowers were placed in the church, July 30, 1961 in memory of Mr. William Riley Bullock by his family. The container, a beautiful brass urn, was given as a memorial to be kept in the church and used for the flowers.

December 23, 1959, Mr. and Mrs. Bullock had prepared a Christmas luncheon for their family of thirty-six children, grand children and great grand children. Mr. Bullock had assisted in arrangements by opening the French doors and extending tables through both dining and living rooms. The place cards were placed. He left for Sunday School and was stricken on the steps of the church. He managed to get home, but in a few moments his eyes were closed in death. A festive scene was turned into a memorable occasion—a grief stricken family and a church family that would greatly miss him.

A building committee for 1960 was appointed as follows: H. L. Briley, Chm., Mrs. Alton Carson, Mrs. Ruth Thomas, Mrs. J. P. Harris, Roy James, C. E. Brown, Hilton Tetterton, J. R. Cullifer, John Mayo, and Mrs. Frances Rowlette.

After eight years of faithful service, Rev. T. N. Cooper, tendered his resignation, October 1, 1961, to be effective January 1, 1962. Rev. and Mrs. Cooper and family are greatly missed in the community. It was the privilege of Mr. Cooper to officiate at the weddings of his daughters: Carolyn to Mr. Billy J. Faulk and Betty Lynn to Mr. William C. Campbell. His son, Tommy, was married while in service.

A union service was held in the Bethel Methodist Church, January 2, 1962, honoring our retiring pastor, Rev. T. N. Cooper and family. The Methodist pastor; Rev. Carl Barbee, The Holiness pastor, Rev. Wiley Clark, and the Baptist Interim pastor, Rev. Jim Coats, participated. A gift was presented to Mr. and Mrs. Cooper from the business men of Bethel in appreciation of their friendly and cooperative service in the community.

Rev. Jim E. Coats served as Interim Pastor from January 1, 1962 until August 30, 1962, assuming full pastoral duties. Mr. Coats, with his friendly attitude and his meaningful messages, won the love of the congregation, who were reluctant to lose him. Mrs. Coats supplied as teacher of the Fidelis Class, during the illness of the regular teacher, Mrs. W. O. Grimes. The Coats were presented a gift of appreciation for their services in an informal social hour to welcome the new pastor.

Eiland (1962—present pastor)

On November 16, 1961, a pulpit committee was appointed as follows: H. L. Briley, Chm., Mrs. J. H. Andrews, Mrs. J. Irvin Taylor, R. L. Martin and C. E. Brown.

This committee worked untiringly in quest of a pastor to be presented to the church. Eventually, they seemed to be directed to contact a young minister in Florence, S. C. Rev. Millard Fayne Eiland, Associate pastor of Calvary Baptist Church, Florence, S. C.

Rev. Eiland is a man of great ability and of excellent training. A native of Houston, Texas, he received his B. A. degree from Baylor University and his B. D. and Th. M. from the Southern Baptist Theological Seminary, Louisville, Kentucky. Mrs. Eiland, the former Anne Carpenter of Mobile, Alabama received her B. A. degree from Baylor University in Waco, Texas.

Upon recommendation of the pulpit committee, the church voted unanimously to extend a call to the Rev. Mr. Eiland to serve the church as pastor. He accepted the call and with Mrs. Eiland and their three year old daughter Laurie Lynn, moved into the old parsonage, August 30, 1962.

Prior to their moving, the building committee after much discussion and deliberation as to the advisability of constructing an Educational building on the back of the church or to build or buy a parsonage on

another site, and to convert the old parsonage into an educational unit, learned that the Ed Biggs' house was available. This house is well planned and constructed in a good location on Carson Street across from the McWhorter Park. The church unanimously approved the purchase of this house for the sum of \$20,900. The house was vacated in November and the Eilands moved into the new parsonage, November 1, 1962. J. R. Cullifer donated a piece of property back of the parsonage, which improved the lot.

Rev. Eiland delivered his first sermon, September 2, 1962, to a large congregation. He later delivered the Thanksgiving Sermon in the Union Service held in the Methodist Church.

He was very active in reorganizing the work and in getting the church program in order for the ensuing year. A nominating committee had been appointed that was composed of Julian C. Smith, Chairman, W. H. Whichard, Mrs. B. C. Chesson, Mrs. R. I. Taylor, Jr., and Miss Alice Coburn, Secretary. The slate of officers and workers recommended to the church was presented by the secretary and unanimously approved on November 16, 1962.

Mrs. R. L. Barnhill, who had so faithfully prepared the Lord's Supper for many years, had just asked to be relieved of the responsibility because of ill health. Mr. and Mrs. H. Leamon Tetterton were appointed to succeed Mrs. Barnhill as the Communion Committee. Mr. and Mrs. Roy James and Mr. and Mrs. Lionel Parker were appointed to serve as committee on Baptism.

Rev. Eiland has given himself unreservedly to his task—"The Father's Business"—bringing messages so meaningful, they bespeak a dedicated life. Like Paul, he believes all things should be done decently and in order (1 Cor. 14:40) and is working diligently toward that end.

Mrs. Eiland is serving as teacher of the Intermediate girls Sunday School Class and active member of all the other Church organizations.

After getting situated in the new parsonage with his companion and co-worker, Mrs. Eiland, his inspiration, Laurie, age four—and the welcoming committee, Kippy, the beagle, "Open House" was observed on December 23, 1962, from 3-5 o'clock in the afternoon with a splendid attendance.

The house was artistically decorated, Christmas decor being featured in refreshments, under the supervision of the Social Chairman, Mrs. R. L. Martin, assisted by others.

Immediately following "Open House"—a Christmas Service was held at the church, followed by a Christmas party in the church basement with a large attendance, bringing joy to the children. These activities were most enjoyable and a good prelude to the observance of Christmas on the following Tuesday.

Now, we turn our faces to the future—our hearts filled with faith, hope and love—Love for God and love for our people.

Under Rev. Eiland's leadership we have seen the old parsonage completely renovated into a beautiful new educational building with adequate facilities for the Nursery, Beginner and Primary age groups in addition to a Pastor's study and Church Library. Plans to improve facilities in the main building are under way so as to better serve our present needs. Much time and money is represented in the achievements of these goals by our membership and its' pastor.

75th ANNIVERSARY SERVICE

Sunday, December 30, 1962

The seventy-fifth Anniversary of the Church (1887-1962) was observed with Home Coming. The pastor, Rev. Eiland, brought the morning message. His topic was "Turn back to the best". The congregation recited the Church Covenant, reaffirming the purposes of the founders. Rev. Eiland read a brief section from this manuscript detailing the day the church was founded. Mrs. Taylor was ill and unable to have this part on the program, as planned. Rev. Eiland suggested, and it was approved unanimously by the church, "That Mrs. W. W. Taylor be commended for her years of service and for her long hours of work on this history and that she be elected 'Church Historian'. Mr. R. L. Martin moved that a resolution honoring her be written." The church unanimously approved this motion.

The Resolution, moved by Mr. R. L. Martin was later worded by him and presented to Mrs. Taylor. After introductory words of background and appreciation of the History and of the excellent rating given it by the Historical Commission of the Southern Baptist Convention, Nashville, Tenn., it read in part:

- 1—That the Bethel Baptist Church express its deep love and appreciation to Mrs. Pearlle E. Taylor for her unselfish and devoted service to the congregation of the Bethel Baptist Church in compiling an excellent and informative history of the Bethel Baptist Church.
- 2—That the history of the Bethel Baptist Church be published by the Bethel Baptist Church with due acknowledgement to Mrs. Pearlle E. Taylor for her untiring efforts and unselfish devotion in the compiling and writing this history of the Bethel Baptist Church.

This resolution was certified by the Church Clerk, Mr. John Robert Bowers. (Because of limited space the resolution has not been given in its entirety.)

Immediately following the morning service, a picnic lunch under the supervision of the Social Chairman, Mrs. R. L. Martin, was greatly enjoyed.

The church was fortunate in having Mrs. Eiland's father, Dr. A. E. Carpenter, bring the evening message on our anniversary. This was a union service with the Methodist and Holiness Churches. Dr. Carpenter has served as pastor of the Central Baptist Church, Mobile, Alabama, for seventeen years. He has held offices of distinction in the Alabama State Convention and was active in founding the Baptist College in Mobile, Alabama. He received his Th. D. in the Baptist Seminary in New Orleans.

Dr. Carpenter brought a wonderful message to the people in which he presented a challenge to us as Christians.

As the year 1962 comes to a close, the memory of the last Lord's Day lingers on—a day filled with two splendid sermons, Home Coming, a delicious lunch and a pleasant fellowship hour.

Thus, with humble gratitude for God's blessings upon this church, we come to the close of the first seventy-five years with a prayer that in the years to follow this church will always and increasingly be peopled by members whose purposes and high resolves are similar to those expressed by its founders.

CHURCH ORGANIZATIONS

SUNDAY SCHOOL

This Sunday School had its beginning with the organization of the church. The first Superintendent on record was Mr. J. H. Johnson. He and Mrs. M. F. Grimes, who served wherever needed, carried on in a small way. In 1895 T. R. Bullock was elected to the office of Superintendent and served until 1902. The Sunday School progressed slowly until 1916, when it seemed to catch a new vision and increased in interest and numbers, and class rooms became inadequate.

In 1921, with Prof. S. J. Husketh as teacher, the Men's Bible Class grew to the extent that a large tent was erected on the church lawn to accommodate it. That same year Dr. L. E. M. Freeman, teacher of Bible at Meredith College, taught a class from "The New Convention Normal Manual" and "What Baptists Believe", which was beneficial to the staff of teachers. Dr. Cecil Garrenton, Mrs. W. O. Grimes, Mrs. W. W. Taylor, Mrs. John Mayo, Mrs. E. G. Ward and Mrs. T. L. Craft were awarded Normal Course Diplomas. Three mission schools were then organized: one on the Tarboro road; one on the Greenville road; and one in the Flat Swamp area. Some of the church membership of today attended these.

In 1944 a Sunday School Enlargement Program was conducted by Miss Sara Posey, a field worker in the Roanoke Association. Certificates were awarded for "A Church Using Its Sunday School" by J. N. Barnette. Later in 1952 a teacher training course was conducted by Rev. C. E. Bjork.

Mr. John Mayo was elected to the office of Sunday School Superintendent in 1924 and served faithfully through the years. By request of the pastor, Rev. Bjork, Sunday, November 15, 1952 was observed as "John Mayo Day" with Homecoming and a special program. In appreciation of Mr. Mayo's many years of service to the church, Mr. R. L. Martin paid a beautiful tribute to him and presented gifts from the adult classes. Mrs. Mayo has been a co-worker with her husband, beginning her service as teacher in 1921, and as the pianist in 1926. She has given unreservedly of her time and talent to the church.

Mrs. W. O. Grimes, who had served as teacher of the young people since 1919, resigned in 1950 due to her husband's illness and has since taught the Fidelis Class and worked faithfully in all phases of the church.

Mrs. R. L. Barnhill is remembered for her faithful work with the children as is Mrs. R. I. Taylor, Jr. for her faithful work through the years with the Primaries. Mrs. E. G. Ward has taught the Junior girls for over thirty years with some seven of her girls making a profession of faith in a joint service. Many others have served faithfully through the years as teachers and workers, and space does not permit us to list each one.

Two of the former teachers, Mr. and Mrs. J. J. Lassiter, passed on to their eternal reward in 1933. Both suffered complete loss of vision in early life, but despite their handicap, they pressed onward with Christian fortitude, making life for themselves and their daughter, Edna. Asking favors of no one, they lived as nearly a normal life as possible. Mrs. Lassiter taught the Fidelis Class for nearly thirty years, making an impression on these women that will always be remembered. Mr. Lassiter taught the Men's Bible Class and was noted for his ready wit. The influence of these two lives on.

The adult classes responded to the needs of the church and rendered service to the community as well as giving aid and encouragement to the young ministers going out from our church.

In 1943 a "Mothers Prayer Band" was organized in the Fidelis Class, by the request of Kelly Abeyounis, who was serving in the Armed Forces. Being a devout Christian, Kelly joined a Sunday School Class for service men in San Antonio, Texas, where the teacher requested that the boys write their mothers on "Mother's Day" and ask them to organize a "Mother's Prayer Band". Since Kelly's mother had passed on, he wrote Mrs. W. W. Taylor, teacher of the Fidelis Class, requesting her to organize such a group. After much discouragement, deliberation and prayer, the band was organized in the Fidelis Class. It was a non-denominational, community organization, meeting in the various homes. Seventeen members were present for the first meeting on April 2, 1943 in the home of Mrs. J. R. Whichard. For three years the band met each Wednesday morning with an average attendance of twelve. There was a spirit of cooperation and fellowship that was inspirational.

In 1950 the Fidelis Class gave a "Housewarming" for Mrs. Annie Andrews, who had been a member for thirty-five years, in her new home in Greenville, N. C. After words of appreciation for her years of service in our church, the President of the Fidelis Class, Mrs. J. P. Harris, Sr., presented the many gifts from the class, followed by a special tribute given by the teacher, Mrs. W. W. Taylor. Miss Annie entered that "Great Beyond", May 22, 1951.

A Couples Class was organized in 1956 with Mr. R. L. Martin as teacher and the Ladies Bible Class was organized in 1958 with Mrs. W. G. Barnhill as its teacher. A Sunday School Revival was held in 1958, lead by Rev. I. V. Couch, in which a religious census was taken and plans formulated for a departmental Sunday School were made.

In 1962 a class, taught by Miss Alice Coburn, was named the "Mattie Mayo Class", honoring Mrs. E. L. Mayo on her eighty-first birthday. That same year plans were made to form departments for each of the age groups from birth through seventeen years of age with the completion of the educational unit giving adequate meeting facilities for each of the groups.

TRAINING UNION

The Training Union provides a channel through which we may realize the high and holy privilege of Christian leadership and measure up to the best of our abilities.

The Training Union grew out of the Baptist Young Peoples' Union. The Bethel B.Y.P.U. was organized in 1921 with John Mayo and Mrs. T. L. Craft as leaders. The B.Y.P.U. Convention met with this church in 1935, when Miss Julia Rowland was Director.

The Training Union was organized in 1940, with an enrollment of 18. Miss Velva Howard was Director. In 1951 John Privott served as Director of the Union. It was his first experience in Christian leadership and as a result, he dedicated his life to Christian service. On May 13, 1951, he was ordained to the Christian ministry and entered the Seminary.

The Training Union has functioned regularly through the years, but the congregation as a whole does not seem to realize the value and importance of this training.

Rev. and Mrs. T. N. Cooper worked untiringly in trying to interest the parents and young people. Snack suppers were served and other efforts made to enlist them.

As they enter 1963 under the leadership of Rev. Eiland and W. H. Whichard, director, the work goes on.

BROTHERHOOD

In May, 1954, a group of laymen met with the pastor, Rev. T. N. Cooper, and organized the Brotherhood with H. L. Briley as President and Archie V. Coburn as Secretary. The first official meeting was held in the home of the president with forty eight charter members present.

In its early history, they held cottage Prayer Meetings, prior to Revivals. They participated in the Home and Foreign Mission programs on Wednesday evenings and served in other ways. On April 18, 1955, they entertained the Adult Choir with a lovely banquet in appreciation of their service in the Easter Cantata.

WOMAN'S MISSIONARY UNION

In Bethel the first "Mission Society" was organized in 1903 by Mrs. M. F. Grimes, assisted by Mrs. J. E. Hocutt, wife of the pastor. This organization met on Sunday afternoons, having a little program and an offering for missions. Through Mrs. Grimes' love for missions and her faithful service, this little Society grew into a Woman's Missionary Society and has continued to grow, slowly but steadily into a graded Woman's Missionary Union.

In 1918 Mrs. W. O. Biggs reorganized the Society, having a Sunbeam Band and a Mission Study Class. Mrs. R. L. Barnhill succeeded

Mrs. Biggs as president, to be followed by Mrs. G. L. Moore and others through the years.

During the period from 1920-1925, when finances were difficult due to the church building and furnishing program, the women worked under two separate organizations: "The Woman's Missionary Society" and the "Ladies Aid Society". The women of the "Ladies Aid", under the leadership of Mrs. Cecil Garrenton, Mrs. W. W. Taylor, Mrs. John Mayo, and Mrs. J. R. Whichard, at different periods, cooperated in a Christian way, giving their time, labor and home produce toward raising funds to be applied to the church building and furnishing program. Their work consisted in holding Bazaars, serving meals, dressing dolls for the Christmas trade, having apron sales, rummage sales, plays, Fiddlers' Conventions, benefit parties, selling vanilla, brooms, Skidoo, greeting cards, stationery, giving birthday offerings, and selling home-frozen ice cream on the street on Saturdays during the summer months. We find on record that the proceeds in 1927 were \$907.38. This money was applied to the needs of the physical plant.

In July 1925, Mrs. Roy Clark, field worker of the Roanoke Association, met with the women of the church and recommended that they reorganize, merging the two organizations under one head, "The Woman's Missionary Society", divided into Circles. Officers were elected as follows: Pres., Mrs. W. O. Grimes; Vice Pres., Mrs. G. L. Moore; Sec., Mrs. W. W. Taylor; Mission Study Leader, Mrs. John Mayo; Circle No. 1, Mrs. J. R. Whichard; Circle No. 2, Mrs. W. E. Andrews; Sunbeam Leader, Mrs. W. R. Bullock. Under this set-up, the organization was off to a good start and has functioned creditably from that date in 1925. Local aid work was continued through the Circles.

The Woman's Missionary Union in 1953 had three Circles: The Fannie Heck. Laura Cox and Lottie Moon, a Business Woman's Circle, a Sunbeam Band, and a Junior and Intermediate Girl's Auxiliary.

Three of the W.M.S. members, Mrs. John Mayo, Mrs. E. L. Mayo, and Mrs. W. W. Taylor were awarded diplomas in Advanced Mission Study.

In 1944, under the leadership of Mrs. John Mayo, the W.M.S. became a full-graded Woman's Missionary Union. The W.M.U. made the honor list as AI, with all auxiliaries meeting requirements.

The W.M.S. of this church was hostess to the annual W.M.U. meeting of the Roanoke Association in 1937. Miss Laura Cox, our Pitt County missionary to Mexico, visited the Society in 1953 and gave an inspirational talk on her work as a missionary. Our "Laura Cox Circle" was named in her honor.

In 1927, the W.M.S. gave a program at the Associational Meeting at the Negro Baptist Church here. They also made visits to the Pitt and Edgecombe County Homes, taking fruits and magazines, and having prayer with the inmates.

At one time, a mite box was given each member of the Society to be used as a "Thank Offering" box, with the request that when feeling thankful for some special reason, she would put a special offering in the box, never forgetting her daily blessings. This added a goodly sum to the Mission treasury, and some of the members expressed themselves as receiving a blessing from this gesture of gratitude.

Through Community Missions, the W.M.S. has helped the sick and needy in various ways. They have given bed linens, night shirts, gowns, clothing, food, and flowers. They have contributed to hospital bills for the unfortunate, provided glasses for a child with faulty vision, helped ministerial students and given in other ways, too numerous to mention, Through Community Missions, the women have striven to merit the Divine Injunction of our Lord: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me". Matt. 25:40b.

An enjoyable feature of the W.M.S. for a period of twenty-five years was the annual "Grandmothers Meeting" in May, when all grandmothers, great grandmothers, and great, great grandmothers of the community were given special invitations to be present. At this meeting, they were honored with a special program, followed by a social hour. The oldest, youngest and newest grandmothers were honored with lovely corsages. This was discontinued in 1952.

In October 1949, Mrs. R. L. Barnhill was honored by the Woman's Missionary Society. The following quote is from the *Biblical Recorder*: "In all phases of church work, Mrs. R. L. Barnhill has been a capable and a willing worker. Her gift for handling little children is an exceptional one. In analysing her success, we believe the secret is love." At the close of 1949, she resigned as teacher of the Beginners Class. The W.M.S. presented her a silver loving cup in appreciation of her faithful service with the children.

In 1953 the Circles' names were changed to Alda Grayson, Gladys Keith. Ina Belle Coleman, and a Business Woman's Circle. These names were discontinued in 1958 and the circles were numbered: Circle No. 1, No. 2, No. 3 and No. 4.

In 1960, Mrs. J. H. Andrews, W.M.U. President, taught an interesting Leadership Course. In 1960 the W.M.U. gave a linen shower to the Hamilton Home for the Aging—value \$100.00.

Because of limited space we cannot give the names of all officers and leaders, but it is safe to say that most all active members are serving in some capacity with the W.M.U. meeting all its requirements.

SUNBEAMS

When the W.M.U. Auxiliary to the S.B.C. was organized, much thought was given to the Missionary education of youth. Realizing the importance of training boys and girls in the tender years, plans were made for the organization of the little children . . . The Sunbeam Band . . . to give a foundation based on Christian Missions, from which they might grow into the Junior and Intermediate age and on into adult life.

The first Sunbeam Band in this church was organized around 1918 by Mrs. W. O. Biggs. Mrs. R. L. Barnhill followed Mrs. Biggs as leader. When the W.M.S. reorganized in 1925, Mrs. W. R. Bullock was Sunbeam Leader. Other leaders have served through the years. Some periods have been up hill, some down, and some smooth sailing. Much of the success of a Sunbeam Band depends upon the mothers of the children.

As of 1962 we have two Sunbeam Bands: Beginner and Primary. They meet twice each month, on Sunday morning during the morning Service under the leadership of Mrs. J. R. Bowers, Mrs. Walter Bunch, Mrs. Mitchell Alexander, and Mrs. W. H. Whichard.

GIRLS AUXILIARY

The first Girls Auxiliary was organized in 1937, with Mrs. H. L. Andrews as Counselor. Other Counselors have carried the work forward through the years.

It has been the privilege of the Bethel W.M.U. to crown five G.A. Queens: Louise Beverly (Mrs. W. R. Bullock), Lois Mizelle (Mrs. Collis Lewis), Ann Whitehurst (Mrs. Sam Keel), Toddy Smith (Mrs. Bob McKinsey) and Jean Cullifer (Mrs. Frank Hemingway). To become a G.A. Queen is a great accomplishment, for in climbing the "Forward Steps" one acquires a general knowledge of Missions and Missionaries, along with a wealth of memorized scripture.

Louise Beverly did not stop with the honor of being Queen, but she followed up the steps of queen with Scepter and Queen Regent. Louise is very proud of her G.A. pin and her white satin Bible.

Lois Mizelle, Ann Whitehurst and Toddy Smith had the honor of being crowned at a G.A. House Party at Meredith College, under the leadership of Mrs. C. A. Francis. Jean Cullifer was crowned at a later date. We are proud of these girls.

We are grateful to the Counselors who had worked so diligently with these girls. Mrs. M. M. Johnson started them on their way to G.A. Royalty; Mrs. C. A. Francis continued the work, followed by Mr. A. V. Coburn and Mrs. L. D. Holt.

Many Counselors have worked with the girls, and Mrs. C. B. Rowlette had the privilege and pleasure of attending camp with her group

for three years. The Intermediate girls are now under the leadership of Mrs. Hight Weeks.

Y.W.A.—B.W.C.

During the pastorate of Rev. L. D. Holt, the Bethel W.M.U. had an active Y.W.A., organized and directed by Mrs. L. D. Holt. As time passed, some of the members outgrew the age limit, others launched out into the business world, so the need of a Business Woman's Circle was felt in the W.M.U.

Twelve of these women attended the B.W.C. Associational Federation Meeting in the Greenville Memorial Baptist Church in October 1948 and in 1949 became a Business Woman's Circle. Twelve women were enrolled. The membership increased to 28 by the end of the year 1950.

A large number of these women were housewives and wanted to belong to a night Circle. The B.W.C. divided and eight women organized the Laura Cox Circle, with Mrs. John Mayo, Chairman. The Business Woman's Circle enrolled eleven.

Since the B.W.C. was perfected, all required meetings have been held, with splendid programs. All Seasons of Prayer have been observed with special offerings by the majority of the women. All semi-annual Federation meetings have been well attended, where we have had the privilege of obtaining first-hand information from the workers in Migrant, Home and Foreign Missions.

In 1953 the B.W.C. under the leadership of Mrs. W. E. Andrews sent a case of dry milk to Korea and then sponsored a gift of Vitamins donated by a Drug Company worth \$1,600. The B.W.C. was discontinued in 1954 and became a W.M.U. circle.

The Y.W.A.'s were reorganized in 1954 under the leadership of Miss Jo Ann Abeyounis (Mrs. Lester Harrell) and Mrs. Reba Harris. As of 1962 this organization is inactive.

ROYAL AMBASSADORS

"For how shall I go to my father and the lad be not with me". Gen. 44:34. When we read this passage of scripture, we are reminded of our own R.A. Chapter. This chapter has only functioned during periods since its organizations due to lack of leaders, lack of interest on the part of parents and lack of understanding of boys.

The first R.A. Chapter was organized in 1937 with Mrs. T. L. Craft as Counselor. Other Counselors who have led were Rev. M. M. Johnson, Mrs. L. D. Holt and Mrs. Irvin Taylor.

W. R. Bullock, Jr., under the leadership of Mrs. L. D. Holt, achieved the honor of "Royal Ambassador", which is equivalent to G.A. "Queen". He is the only boy in Bethel who achieved this honor and is very proud of his sword, shield, arm band and Bible awarded him for this achievement.

We do not have a complete record of the Royal Ambassadors but found that a recognition service was held in the church service, June, 1957 for the R.A.'s who had achieved the rank of Page, as follows: Jesse Gray Thomas, Tay Thomas, Eddie Beverly, Freddy Mozingo, Wayne Taylor and Micky Davis. Mrs. T. N. Cooper had worked untiringly with these boys. The Brotherhood sponsors the R.A. now under the leadership of Walter Bunch.

EDUCATION BACKGROUND

The child's first training begins in the home, when the little mind is plastic and impressions are easily made. The church and the school provide a continuation of this training from a religious and educational standpoint.

In studying the history of our town, we feel a great pride in our heritage. We are proud of our forefathers and the great efforts they made in establishing a religious and educational environment in Bethel.

We have been told by Mr. J. E. Carson, who spent his entire life of ninety-three years in Bethel, that the town itself received its name from a Methodist church (from the Biblical "Bethel", meaning "House of God"). He adds that Mr. W. A. James (charter member of Baptist Church was called the "Father of Bethel", laying off the streets right in a pine thicket and paying "ten cents per stump" to get the streets cleared and ready. Mr. James sold the lots at a very low price, making it possible for the people to purchase them.

A one-room school house was built near the site of the old Methodist Church. Mr. D. H. James was the first teacher, with Mrs. Martha Moore serving among the first. This was a public or "free" school. There was a private or "pay" school on the corner, where the Whitehurst "B.&W." Store now stands. Mr. N. W. Hammond taught in this school. Mr. and Mrs. Hammond are remembered as being people of culture and refinement.

In 1884 a lot was given by Mr. J. R. Nelson in back of Dr. R. J. Grimes' home. The building, erected by Mr. Robert Ward, was called the Bethel Academy. This building was financed both through a co-operative plan and by private subscription. Mr. John Mayo, Sr., Dr. F. C. James and Mr. Bert H. Taylor were stockholders in this building. Mr. Robert Ward taught in the Academy, as did Mr. Z. D. McWhorter.

In 1892 the James Hotel, located on the corner of the present site was erected by Mr. W. A. James. It was used as a hotel for awhile, and then taken over by Mr. Z. D. McWhorter to be used as a boarding school. There were students from Greenville, Farmville, Ayden, Winterville, Robersonville and the surrounding area. Many of these students are well remembered by some of the older people. That was an outstanding school in its day. The James Hotel later became the Blount Hotel.

As the school population increased, the need of a larger building was felt. Mrs. Jennett L. Nelson gave the lot where the Elementary School Building now stands. A wooden structure was erected in 1898. This was later moved to the Negro School and the present brick building was erected in 1917, with the annex erected in 1937. The Agri-

culture Building was erected in 1942 and a gynmasium erected on the High School property in 1958. Bethel was the first town in Pitt County to establish a grade school.

We are proud of the boys and girls, men and women, who have gone out from this school into the various fields of service. Many of them are making history today, of which we should feel proud.

“LEST WE FORGET”

In searching the records, we find only five resolutions of sympathy dating from 1887-1962. They are as follows: G. W. Edmonson, January 11, 1921; Mrs. Isabel Garrenton, January 23, 1939; W. W. Taylor, April 24, 1941; E. O. Burroughs, March 19, 1952; R. L. Barnhill, April 10, 1953.

In Memoriam—Deaths Recorded 1887—1962

| | |
|--------------------------|-------------------------|
| Mrs. E. E. Johnston | Mr. W. O. Grimes |
| Mrs. Jeannett Nelson | Mr. R. J. Mayo |
| Mr. W. A. Cherry | Mr. E. L. Mayo, Sr. |
| Mrs. Betty Nelson | Mr. Johnnie Simons |
| Mrs. W. J. Gardner | Mrs. B. A. Beverly |
| Mr. Ronald Smith | Mr. J. E. Hammond |
| Miss Puss Beverly | Mr. W. E. Hammond |
| Miss Willie Beverly | Mr. W. W. Taylor |
| Mrs. Mollie Wainright | Miss Mary Nelson Taylor |
| Mrs. R. A. Peal | Mr. T. A. Carson |
| Mr. M. R. Matthews | Mrs. Annie Whitehurst |
| Mrs. Lizzie Craft | Mr. G. W. Edmonson |
| Mrs. Lucy Shearon Harris | Mr. W. J. Gardner |
| Mrs. G. W. Edmonson | Mrs. Cena Dunning |
| Mrs. M. F. Grimes | Miss Ella Andrews |
| Mr. J. J. Lassiter | Mr. D. S. Harper |
| Mr. Clayton Bullock | Mr. J. T. Nelson |
| Dr. Cecil Garrenton | Mr. J. C. Stallings |
| Mr. Eugene Martin | Mrs. T. A. Carson |
| Mr. William Beverly | Miss Louise Moore |
| Mrs. Isabel Garrenton | Mrs. Ella Hooker |
| Mr. G. L. Moore | Mrs. H. P. Brown |
| Mrs. G. L. Moore | Mrs. J. J. Lassiter |

| | |
|-----------------------------|----------------------------|
| Mrs. Emma Morris | Mrs. Robert Bland |
| Mrs. Dora Andrews | Mrs. Jim Simons Armstrong |
| Mr. Ivey Smith | Mr. F. E. Price |
| Mr. Lonnie Ayers | Mrs. Willie Daniels |
| Mrs. Beulah Moore | Mrs. Maggie Womack |
| Mr. I. D. Dail | Rev. J. P. Harris |
| Mrs. Rosa Moffett Batchelor | Mrs. Ella Highsmith |
| Mr. James Watson | Mr. Milton Mortz |
| Mr. W. R. Bullock | Mr. Archie V. Coburn |
| Mr. J. B. Corey | Mr. L. L. Whitehurst |
| Mr. Alton Briley | Mr. H. I. Briley |
| Mr. Exum L. Mayo, Jr. | Mrs. Annie Andrews |
| Mr. Joseph N. Andrews | Mrs. Luther Staton |
| Mr. J. O. Warren | Mrs. Effie Grimes Longwell |
| Mrs. H. H. Simons | Mr. L. A. Cobb |
| Mr. Robert G. Beverly | Mr. R. A. Peal |
| Mr. J. W. Beverly | Mr. Tom Bailey |
| Mr. B. A. Beverly | Mrs. Annie Reddick |

*"Where the river of life flows soft and sweet,
Through the Garden of God, so fair,
He hath gathered them all—these broken links,
We shall find them waiting there."*

CHURCH WEDDINGS

| | |
|--------------------|---------------------|
| Mamie Peal | George Gaynor |
| Cena Cherry | L. B. Thigpen |
| Blanche Mayo | F. J. Forbes |
| Lou Ray Barnhill | C. B. Willis |
| Addie Lee Grimes | F. E. Price |
| Frances Smith | J. P. Nowell |
| Blanche Mooring | Robert McKee |
| Annie Dare Hooker | Wadie T. Ward |
| Elizabeth Whichard | J. H. Andrews |
| Dorothy Andrews | Rudolph Ourednic |
| Anna Moore | J. H. Foster |
| Alma Hammond | James Carney |
| Louise Andrews | Herman Jenkins |
| Frances Mae Rives | C. B. Rowlett |
| Rachel Brown | Frank Marks |
| Mattie Strawbridge | Maurice Rollins |
| Betty Lou Taylor | Ernest McLawhon |
| Mary Louise Allen | Cecil Batchelor |
| Lois Mizelle | Collis Lewis |
| Elizabeth Mullens | J. S. Leggett |
| Angelyn Hyman | Ferrell Lee Rollins |
| Elizabeth Manning | Capt. H. S. Sivils |
| Peggy Bachelor | C. X. James |
| Joyce Beverly | J. R. Bunting |
| Christine A. Ward | E. T. Sullivan |
| Ruth Brown | William Whitley |
| Toddy Smith | Robert McKensey |
| Carrie Ayers | Richard Harrell |
| Jean Cullifer | Frank Hemingway |
| Jo Ann Abeyounis | Lester Harrell |

Irene White
Louise Beverly
Ann Mozingo
Shirley J. Whitehurst
Malese Mozingo
Shirley Whitehurst
Jane Bullock
Alice Fay McKeel
Iris Padgett
Carolyn Cooper
Sue Taylor
Judi Cullifer
Betty Lynn Cooper
Janie Rollins
Joyce Evans

Richard White
W. R. Bullock
J. C. Carlilse
Frank Hall
W. H. Gray
Ronnie Barrett
W. C. Barnhill
James Jarrell
Billy Staton
Billy J. Faulk
Smith F. Gray
Ramon Latham
William C. Campbell
Wade Peal
Milton Crocker

THE PASTORS OF BETHEL BAPTIST CHURCH

| | |
|------------|-------------------|
| 1887 | C. J. Dowell |
| 1889 | G. L. Finch |
| 1891 | J. R. Pace |
| 1895-1897 | J. W. Powell |
| 1897-1900 | W. A. Ayers |
| 1900-1902 | J. W. Rose |
| 1902-6 Mo. | W. M. Whitesides |
| 1902-1903 | C. E. Edwards |
| 1903-1905 | J. E. Hocutt |
| 1905-1907 | J. T. Eubanks |
| 1907-1909 | W. G. Hall |
| 1909-1912 | E. C. Andrews |
| 1912-1913 | N. H. Sheppard |
| 1913-1914 | J. F. Davis |
| 1914-1917 | J. L. Rogers |
| 1917-1920 | W. O. Biggs |
| 1920-1924 | J. P. Harris |
| 1924-1927 | Ford A. Burns |
| 1927-1929 | Stanley Rogers |
| 1929-1933 | W. L. Barrs |
| 1933-1936 | Leslie N. Newman |
| 1937-1944 | Millard Johnson |
| 1944-1949 | L. D. Holt |
| 1949-1952 | Murphy Cassell |
| 1952-1953 | Carl Bjork |
| 1953-1962 | T. N. Cooper |
| 1962- | Millard F. Eiland |

CHARTER MEMBERS



MRS. M. F.
GRIMES



MRS. E. E.
JOHNSON

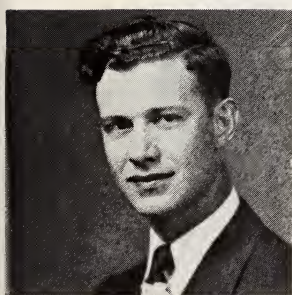


CHARLIE PEAL

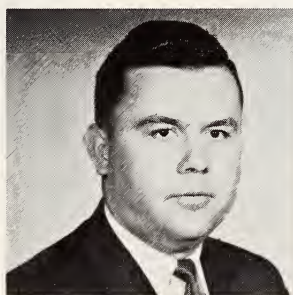


MRS. CATHERINE
EDMONDSON

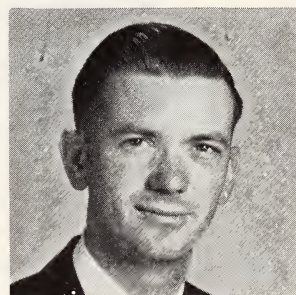
MINISTERS ORDAINED



W. FRANK MARKS
June 1, 1950

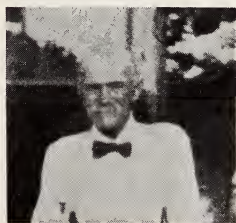


JOHN PRIVOTT
May 13, 1951



JUSTUS MCKEEL
May 29, 1960

SUNDAY SCHOOL SUPERINTENDENTS



T. R. BULLOCK
1895-1902



E. O. BURROUGHS
1916-1924



JOHN MAYO
1924-1959



R. I. MARTIN
1959-



RUINS OF CHURCH I
Destroyed by Cyclone
March, 1899



BETHEL BAPTIST CHURCH II
Dedicated November, 1899



PARSONAGE
Erected in 1925
Rev. and Mrs. Ford A. Burns
First Occupants



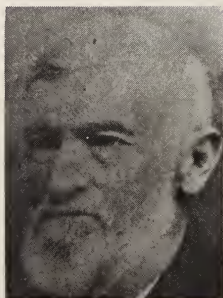
PARSONAGE
"The Ed Biggs House"
Purchased in 1962



MEN'S BIBLE CLASS
1953



FIDELIS CLASS
1947



MR. C. S. CHERRY
Member—Board of Trustees
1887

DATES TO REMEMBER

- 1887—Church organized and erected
- 1899—Church destroyed and rebuilt
- 1899—Church II dedicated
- 1903—First Mission Society
- 1908—Roanoke Association formed
- 1918—W. M. S. reorganized
- 1921—Church erected on Main Street
- 1921—First service in Church (November)
- 1921—B. Y. P. U. organized
- 1922—Church released from the State Mission Board
- 1925—Ladies Aid and W. M. S. combined
- 1925—Parsonage erected
- 1929—Church fire
- 1934—Church III dedicated
- 1940—Training Union organized
- 1941—D. V. B. S. organized
- 1943—First Community Thanksgiving Service
- 1944—*Recorder* in budget
- 1945—Rotating deacon system adopted
- 1945—Full graded W. M. U.
- 1947—Hammond Organ and Electronic Chimes purchased
- 1949—New heating plant
- 1949—Church renovated
- 1949—Church Bulletin Board purchased
- 1953—New choir seats installed
- 1953—Porch lamps installed
- 1953—Parsonage kitchen remodeled
- 1954—Brotherhood organized
- 1954—Parsonage redecorated, carpets laid
- 1955—Parsonage den constructed
- 1956—Paschal's History of N. C. Baptist, dedicated
- 1957—Seventieth Anniversary
- 1962—New parsonage, Ed Bigg's house, purchased
- 1962—Old Parsonage converted into an Educational Building
- 1962—Seventy-fifth Anniversary, December 30

| Year | Baptism | Membership | S. S. | W. M. U. | B. T. U. | Pastor's Salary | Contributions |
|------|---------|------------|-------|----------|----------|-----------------|---------------|
| 1888 | 5 | 23 | 57 | | | \$25.00 | \$556.00 |
| 1889 | 2 | 20 | 40 | | | 22.00 | 22.00 |
| 1890 | 3 | 26 | 40 | | | 50.00 | 167.00 |
| 1891 | 1 | 25 | 60 | | | 50.00 | 66.44 |
| 1892 | 8 | 29 | 30 | | | 50.00 | 60.49 |
| 1893 | | 29 | 51 | | | | 12.16 |
| 1894 | | 29 | 71 | | | 25.00 | 45.50 |
| 1895 | | 25 | 72 | | | 25.00 | 37.15 |
| 1896 | 8 | 29 | 73 | | | 25.00 | 37.08 |
| 1897 | 1 | 41 | 58 | | | 50.00 | 76.20 |
| 1898 | 18 | 34 | 40 | | | 28.00 | 45.00 |
| 1899 | 12 | 53 | 63 | | | 80.00 | 1,013.00 |
| 1900 | 5 | 62 | 60 | | | 150.00 | 192.00 |
| 1901 | | 62 | | | | 100.00 | 176.54 |
| 1902 | 5 | 40 | 49 | | | 100.00 | 157.00 |
| 1903 | 1 | 41 | 34 | | | 100.00 | 150.84 |
| 1904 | | 43 | | | | 100.00 | 156.47 |
| 1905 | | 37 | 33 | | | | 134.39 |
| 1906 | 1 | 32 | | | | 100.00 | 151.25 |
| 1907 | | 44 | | | | 59.00 | 102.25 |
| 1908 | 3 | 32 | 56 | | | 75.00 | 109.44 |
| 1909 | 4 | 36 | 39 | | | 86.37 | 203.79 |
| 1910 | 1 | 32 | 42 | | | 100.00 | 154.49 |
| 1911 | 1 | 32 | 35 | | | 75.00 | 125.55 |
| 1912 | | 36 | 100 | | | 100.00 | 211.60 |
| 1913 | 5 | 79 | 72 | | | 100.00 | 268.50 |
| 1914 | 5 | 79 | 72 | | | 100.00 | 268.50 |
| 1915 | 8 | 52 | 110 | | | 100.00 | 211.60 |
| 1916 | | 52 | | | | 150.00 | 268.50 |
| 1917 | 14 | 67 | 118 | | | 150.00 | 441.60 |
| 1918 | | 68 | 103 | 12 | | 250.00 | 345.33 |
| 1919 | 9 | 81 | 107 | | | 375.00 | 485.76 |
| 1920 | 10 | 90 | 139 | | | 1,000.00 | 445.74 |
| 1921 | 9 | 108 | 211 | | | 375.00 | 1,602.66 |
| 1922 | 23 | 131 | 166 | | | 1,000.00 | 1,766.09 |
| 1923 | | 116 | 150 | 23 | | 1,586.00 | 4,100.00 |
| 1924 | 6 | 147 | 160 | 23 | | 1,604.00 | 2,906.00 |
| 1925 | | 149 | 185 | 42 | | 1,000.00 | 2,404.95 |

| Year | Baptism | Membership | S. S. | W. M. U. | B. T. U. | Pastor's Salary | Contributions |
|------|---------|------------|-------|----------|----------|-----------------|---------------|
| 1926 | 13 | 169 | 207 | 70 | | 1,750.00 | 3,359.90 |
| 1927 | 2 | 157 | 213 | 76 | | 1,600.00 | 3,937.32 |
| 1928 | 7 | 170 | 204 | 76 | 33 | 1,500.00 | 4,940.07 |
| 1929 | 10 | 179 | 202 | 70 | | 1,500.00 | 3,116.00 |
| 1930 | 8 | 187 | 216 | 66 | | 1,124.00 | 3,581.64 |
| 1931 | | 162 | 187 | | | 1,000.00 | 3,600.00 |
| 1932 | | 162 | 176 | | | 1,550.00 | 589.36 |
| 1933 | 23 | 182 | 184 | 42 | 26 | | |
| 1934 | 5 | 188 | 201 | | | 600.00 | |
| 1935 | | 191 | 221 | | 12 | 850.00 | 3,979.54 |
| 1936 | 2 | 103 | 197 | 58 | 41 | | 1,393.76 |
| 1937 | | 165 | 190 | 47 | 47 | 750.00 | 6,635.54 |
| 1938 | 5 | 169 | 165 | 49 | 25 | 900.00 | 2,333.91 |
| 1939 | 8 | 166 | 160 | 42 | | 1,025.00 | |
| 1940 | 5 | 183 | 209 | 74 | 18 | 1,500.00 | 2,356.39 |
| 1941 | 16 | 198 | 153 | 81 | | 1,400.00 | 2,086.12 |
| 1942 | 7 | 187 | 212 | 62 | 18 | 1,488.00 | 2,297.41 |
| 1943 | 12 | 204 | 92 | 69 | 15 | 1,500.00 | 2,498.00 |
| 1944 | 7 | 208 | 193 | 74 | 21 | 1,200.00 | 3,218.31 |
| 1945 | 30 | 243 | 212 | 80 | 40 | 1,800.00 | 6,509.68 |
| 1946 | 12 | 266 | 238 | 87 | 41 | 2,107.00 | 5,280.02 |
| 1947 | 5 | 269 | 243 | 87 | 41 | 2,400.00 | 5,877.66 |
| 1948 | 14 | 286 | 260 | 101 | 35 | 2,400.00 | 7,094.19 |
| 1949 | 3 | 269 | 242 | 87 | 32 | 2,400.00 | 6,631.49 |
| 1950 | 23 | 291 | 264 | 60 | 41 | 3,000.00 | 9,662.02 |
| 1951 | 47 | 344 | 285 | 88 | 59 | 3,100.00 | 7,849.65 |
| 1952 | 6 | 337 | 284 | 89 | 60 | 3,400.00 | 7,136.81 |
| 1953 | 4 | 345 | 291 | 80 | 59 | 3,400.00 | 8,704.58 |
| 1954 | 14 | 361 | 260 | 127 | 71 | 3,600.00 | 7,731.00 |
| 1955 | 9 | 363 | 238 | 138 | 71 | 3,600.00 | 9,612.18 |
| 1956 | 4 | 345 | 306 | 116 | 93 | 4,200.00 | 11,135.37 |
| 1957 | 3 | 335 | 281 | 100 | 48 | 4,200.00 | 11,588.68 |
| 1958 | 6 | 353 | 250 | 106 | 42 | 4,200.00 | 11,439.69 |
| 1959 | 20 | 349 | 250 | 110 | 88 | 4,200.00 | 13,096.78 |
| 1960 | 4 | 358 | 279 | 119 | 85 | 4,200.00 | 11,637.60 |
| 1961 | 14 | 357 | 286 | 121 | 55 | 4,200.00 | 13,283.00 |
| 1962 | 4 | 357 | 249 | 126 | 57 | 5,000.00 | 10,490.24 |
| 1963 | 1 | 347 | 249 | 98 | 55 | 5,000.00 | 17,956.00 |

INSPIRATION

The Bethel Baptist Church, in many respects, is just another church. It has made some progress and it has missed many opportunities. Its people are human, but when people love the Lord and try to serve Him as a church and as individuals they will be blessed of the Lord, as a church and as individuals. When they fail to do this, it takes its toll upon the church and upon individuals.

In my personal experience and observation, I have found family life to be much the same whether in the church or in the home. Some days are filled with joy and gladness, others are filled with difficulties and sorrow, but where Christian love abounds the Peace of God will prevail.

A minister has well said, "The church is like true love, it never runs smoothly." Even among the Twelve, one betrayed Him, one denied Him, two sought the high places for themselves.

Despite the weaknesses of human nature, the church founded by Christ has grown from that small beginning into a mighty force in today's world.

The story is told of a telephone call to the office of a church in Washington, D. C., in which President Franklin D. Roosevelt worshipped. The voice eagerly inquired, "Tell me, will the President be in church this Sunday?" The rector replied patiently, "That I cannot say, but I can say I think God will be there and I fancy that will be incentive enough to have a large congregation."

This church is a symbol of the Temple of God; a symbol of His love and mercy. That should be an incentive, an impelling motive for Church loyalty and consecration. It stands as a memorial to its founders and to its pastors, leaders, and workers who carried the torch in ages past. To you who carry the torch today, carry it bravely, keep its light shining brightly that others may see your good works and thereby glorify your Heavenly Father.

THE CHURCH'S ONE FOUNDATION

The Church's one foundation
Is Jesus Christ her Lord;
She is his new creation
By water and the word.
From heav'n he came and sought her
To be his holy Bride;
With his own blood he bought her,
And for her life he died.
'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore,
Till with the vision glorious
Her longing eyes are blest,
And the great church victorious,
Shall be the church at rest.

—Samuel J. Stone, 1865

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